

THE
FATAL DOOM
TO THE
REPROBATE,

And Charms of *Divine Love*
to the *Regenerate.*

Or the *Cause and Curse*
of *Excommunication.*

Being a Learned and Useful
Comment on

I COR. 16. 22.

*If any man love not the Lord Jesus Christ,
let him be Anathema, Maranatha.*

By *R. Hook.*

*Totus figatur in Corde,
Qui pro te fixus in Cruce.*

London, Printed for *Henry Marsh* at the
Prince's Arms at the lower end of
Chancery-Lane, near the Inner
Temple-Gate in Fleet-
street. 1658.

THE

ATLANTA

TO THE

ATLANTA

ATLANTA

ATLANTA

ATLANTA

ATLANTA

ATLANTA

ATLANTA

ATLANTA

ATLANTA

ATLANTA

ATLANTA

ATLANTA

ATLANTA

ATLANTA

ATLANTA

ATLANTA

ATLANTA

ATLANTA

ATLANTA



TO
THE RIGHT
vertuous and ho-
nourable,
GEORGE BERKLEY,
Esquire.

SIR,

If there be any
thing new under
the Sun, it is that Bird
of Paradise, that is sti-
a 3 led

The epistle

led the New Creature.
This is such a Novelty of such an heterogeneous nature from the old world, that it gazeth on him as a piteous Changeling, and explodes him as an ill-favoured Monster. Alas (sayes Marcus Antoninus) those Graces which the Deitie sent down as so many Pillars to stay up Humane

Dedicatorie.

mane Societies, Faith
and Modestie, Justice
and Veritie, they found
such cold entertain-
ment here below, that
they are fled backe to
Heaven. And for all
that I perceive, it is as
great a Raritie to meet
with one that ownes
them, as it is with a
white Moore or black
Swan: that if any were
of the humour of that

πίστις καὶ αἰ-
δώς, δίκη
καὶ ἀλή-
θεια πρὸς
ὄλυμπον.

The epistle

(Pittacus)

old Philosopher, τίχειν
πρὸς φῶτα ποιητὸν, to let flie
an arrow at everie viti-
ous man he sees, a thou-
sand to one that he mis-
ses, shoot where he will.

(Psalms)

14.4

They are all gone out
of the way, there is
none that doth good,
ὅχι ἕως ἑνὸς, no not one

(sayes the Prophet.)

No (sayes Plutarch)

there is not one that is
sober to Vertue, but they

are

ὅλοις
πρὸς ἀρε-
τὴν νήφον,
ἀλλὰ ῥεμ-
εσμεθα
πάντες
αἰχμη-
οῦντες καὶ
κακοδαί-
μονοι.

Dedicatorie.

are all runne not onely
shamefully out of the
way, but unhappily out
of their wits; such a
Vertigo there is in
their brain, and turn-
ing round, by the spi-
rit of Giddiness. Nay,
and (saith Julian)
they are all inflamed
to an height of Fren-
zie, by the Furies
of Hell; nay, and many
(saith Isidor) by the
a 5 furie

πάντες
ἐν τῷ δαι-
μόνι κα-
τασφάκ-
τοι. (Jul-
ian Imp.)

The epistle

furie of their owne
 Lusts : so that they
 dare do that which the
 Devils themselves dare
 not, such acts that the
 very transcendencies of
 their horriblenesse ma-
 keth them incredi-
 ble to Posteritie. And
 yet τυχὸν peradventure
 (sayes Iulian) it may
 be no Paradox, that
 amongst myriads of bad
 ones there may be found
 one

πολλοὶ μὲν
 δραστὴν αἱ
 δρασταὶ οἱ
 δαίμονες.
 ἢ κ' ἐβόλ-
 μηνται,
 (Isid. Pe-
 lus.)

ἢ παρὰδο-
 ξον ὅτι
 πολλοῖς
 πάλαι
 ἕνα μὲν
 δαιμόνι-
 ον, (Iulian.)

Dedicatorie.

one good ; and he giveth
two eminent instances,
Deioces among the
Medes, and Anachar-
sis amongst the Scy-
thians.

Sir, I am overjoyed
that I can see one Star
shining amidst this our
so crooked and umbra-
tile Generation, that
knoweth not how to di-
stinguish betwixt oblique
and straight, betwixt
Light

*Quidam
adeo um-
bratiles
sunt, ut
quicquid
in turbido
est, in luce
esse putent.
(Seneca.)*

The epistle

ἡμεῖς ἡμῶν
ἡ ἰσχύς τοῦ
μὲν δὲ
καὶ οὐκ ἔστιν
(Sapient.
2.11.) Ius
est in ar-
mis (Sen.)

Light and Darknesse,
nay, that extinguish-
eth the one by the o-
ther, that breatheth
forth nothing but Spears
and Swords, and mea-
sures all rights by the
length of their Weapons.
I am glad I have met
with one of an heroick
spirit, that dares love
Christ, when nothing
sooner exposeth to ha-
tred; nay, when Christ
himself,

Dedicatorie.

Te, himself, ὁ ἀληθινὸς Θεὸς,
 ish. very God, (1 Iohn 5.
 o. 20. (blessed God for
 eth ever (Rom. 9. 5.) is
 ars exposed, (and that not by
 a- lewes, but by Christi-
 be ans, nay, by multitudes
 es. of them, as blasphemous
 et Arrius boasted) to that
 ck cursed croaking of that
 re Atheisticall Toad, which
 g Hell it self durst not
 u- belch forth, and which
 st I cannot express with-
 out

πλήθιν
 ἔχομεν,
 συμπράτ-
 τειν ὁ-
 χλοῖ.

τοῦ ἁ-
 λουτος
 τὴν βλασ-
 φημίαν
 ἐρεῖξαι;
 (Theodo-
 retus.)

The epistle

out horror, τὸν ἀνεσκολο-
πισμένον ἐκείνον σοφιστήν, that
grand Impostor hung
upon a Gibbet. For
do not they all in effect
speake the same, who
deny his God-head?
Nay, yet, which is
worse, if Epiphani-
us be not mistaken,
scarce one of the many
thousands who with their
mouths deifie him, but
by their abominable
actions

χάρων ἢ
 κακοπιστία
 τῆς ἀπιστί-
 ας, (Epi-
 phan.)

(Tit. i.
 16.)

Dedicatorie.

actions desie and denie (Rom. I.
21.)
him.

Sir, I am glad I
have met with one, in
whose heart the love of
him is fixt, who was
crucified for us; one
noble Eagle that can
ἀσκαρδαμυκτὶ βλέπειν, gaze
upon that glorious Sun
with an irretort eye,
when others are either
like Moales starke-
blinde, or like Owles

pur-

ὥσπερ
σπάλακας
ὃν σκόβει
ἰδιόντες,
(Clem.
Alex.)

The epistle

μωω πει-
ζουτες,
(2 Petr.
1.9.)

pur-blinde, and cannot
see at any distance; one
that looks upon all other
things as Dung in com-
parison of the superex-
cellent Excellencie of
Jesus Christ; one of
whom I could say more,
but that I should expose,
what? your Honour
to the tongue of Envie?
or my Reputation to a
jealousie of Adulation?
nay, but rather your
Modesty

Dedicatorie.

no Modestie to violence,
one which useth to blush at
her its owne Perfections;
m. otherwise I should not
ex- much fear the imputa-
of tion of Flattery, where
of all Hyperboles are but
re, Diminutions.

When once a soul is
pregnant by the Deitie
(saith Plotinus) oh
what lovely off-springs
will it produce? it
bringeth forth Beau-
tie,

ψυχὴ πλαν-
ημένη
διὰ κατὰ
τὸ καλόν,
ἀγαθόν, γυν-
αίκα τὴν
δικαιοσύ-
νην, (Plo-
tin.)

The epistle

tie, it bringeth forth
Righteousness; that is of
(if I may interpret aright
a Divine) Love to
God, and Charitie to
all that bear his Im-
press: for so I finde in
the sacred Dialect,
Love to God, such a
Beautie as transformes
into the Image of him
who is the Brightness
of Glorie; which there-
fore must needs ennoble
the

(2 Cor. 3.
18.)

(1 Iohn 4.
16.)

Dedicatorie.

the Soul, because it is
is of such a near cognation
with God; and
to Charitie to Man is in
to expresse tearmes stiled
in *Augustinum* Righteousness,
in (Psalme 112. 9.) He
, that giveth to the poor
his righteousness re-
maineth for ever. And
that this is the very re-
semblance of that Hea-
venly Father, not onely
Christ hath said it, but
an

(Matth. 5.
44.)

The epistle

μνηστis
δεύουποι-
θιν ως δτ
μάλισα
πλῆσυσ
(Marcus
Antonin.)

an Heathen Empe-
rour.

Which are the rea-
sons that heightned me
to this boldness, to present
this charme of Divine
Love to your Honour.
First, because there is
no such lovely Musick
in your eares : which I
do more then conjecture,
by your candid accep-
tation of a verie incompo-
sed fusurration thereof,
in

Dedicatorie.

pen the presence of that
good Knight, for
whom I could have
died: and Secondly, be-
cause I could doe no-
thing lesse by way of
gratitude for my many
Engagements to that
noble Hand of Chari-
tie, so often reached
out to me readie to sink:
which, as it is *θυσία δε-
κτὴ*, a sacrifice that a-
scends in such odorife-
rous

Sir Ro-
bert Cook

*λιμὴν τῶν
ὄν ἀνάγ-
κῃ ὁ ἐλεή-
μων, (S.
Chrysost.)*

(Philip.
4.18)

The epistle, &c.

rous flames, that God is
delighted therewith ; so
(I doubt not) will descend
in abundance of blessings
upon you, and your vertu-
ous Lady , and noble
Relations here, & shall
be crowned with a Dia-
deme of Glory hereafter:
which shall be the hearty
Prayer of,

Sir,

Your Honours most
humble Chaplain

R. H.



1 CORINTH. 16. 22.

If any man love not the Lord
JESUS CHRIST, let him be
Anathema, Maran-atha.

IF any man love
not the Lord Jesus
Christ: A strange and
dreadfull Si-quis this; but I
hope, *non est inventus*, there is
no such Monster amongst
the sons of men. Any man

A 2 not

Θεὸς ἑρ-
 τωθεὶς
 ἵνα δώσῃ
 τὴν φύσιν
 (Joan. Me-
 tropol.)

not love that blessed God who made him man; nay, who himself condescended to be made Man, that man might ascend into the participation of his divine nature? Blessed Apostle, can any man be so wretchedly cursed, as not to love him who was made a curse that man might be crowned with blessings? So it seems by the manner of his expression; nay & so its too too evident by the generall demeanour of thousands that glory in the title of Christians. S^t. Mar-
 tin

tin walking in the fields
by himself, of a sudden
fell into lowd cryes and
weeping, and being asked
(by one that passed by and
over-heard him) the cause
of that his lamentation,
I weep (saith he) *to think*
that the Lord Jesus should
do so much for us men, & yet
not one man of a thousand so
much as mindes him, or thinks
of him. Thinks of him? nay
indeed, where is there
amongst us one of a thou-
sand, that does not either
by base apostasy and schis-
maticall dissention, or by

A 3 fraud

fraud and rapine; or perjury and other scandalous actions dishonour him, & *τοῦτο δὲ οὐκ ἐστιν*, expose him to the obloquies of Jews & Heathens: *Ecce quinam sunt qui se Christianos vocant*: See what manner of people they are who term themselves Christians, (as *Lactantius* brings in the Heathens upbraiding them in his time.) Sure, had their Christ taught them better, they would be better then they are: how can we

*Si Sancta
Christus
docuisset,
Sancta à
Christianis
fierent.*

*Qualis
eccl'a, tales*

*Seſtatores. Quomodo bonus Magiſter, cujus tam pravos
videmus Diſcipulos?*

think

think the Master to be good, whose Disciples we see to be so bad? He that looks upon the lives of Christians amongst us at this day, must conclude as Doctor Whitaker, *Aut hoc non est Evangelium, aut nos non sumus Evangelici*; Either there is no such Christ as the Scriptures speak of, or else those that professe Christ are not so good Christians as becomes them. Never Age pretended more to the knowledge of Jesus Christ, and never Age expressed

A 4

prest lesse love to him, if Obedience be the argument of it, as himself implies. Never more light, and never lesse heat. It's the epidemicall malady of this our Enthusiasticall Age, that the Spirits are dispenst not into the hand and feet, but they fly up into the tongue and brain; and people conceit, as the old *Gnosticks*, that there is no other ingredient to salvation, then refined speculations of Evangelicall mysteries: which is a damnable Cheat that the
De-

Devil hath put upon them, and which (if I were at leasure) might be easily convinced of most grosse absurdities from the very heathen Philosophers.

1. *Gratius est Deo amari quam prospici*, the Deity takes a greater complacency to be loved by us, then to be known. why so? for in knowing God we give nothing to him; but in loving him we give him *quicquid & sumus & possumus*, all that we are, and all that we have.

2. It is possible that we

A 5

may

γνῶσις
φυσικῇ
(1 Corinth.
3.1.)

may know God, and yet be never the better, nay the worse; for many times knowledge puffeth up with pride. There is none more knowing then the Spirit of pride, who is therefore called δαίμων, quasi δαήμων. But love him we cannot, but must be the better. why so? because (sayes Plato) the soul by the force of love, not of knowledge, is made divine; as wood by the heat, not the light of fire, is transformed into fire. And then,

3. There is none but
will

will graunt that *pejus est Deum odisse quam ignorare*, it's infinitely worse to hate God then to be ignorant of God: then it must follow by undenyable consequence, that it's by many degrees better to love God then to know him. And if you scruple at these blinde mens reasons, I will tell you what my divine Apostle says in this case (1 Cor. 13. 1, 2, 3.) Though I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brasse, or a tinkling Cymball:

Jam. 2. 19.

ball: And though I have the gift of prophesy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And then what think you of that saying of S^t. James, οὐ πιστεύεις, Thou believest that there is one God; thou dost well; and so do the devils themselves: nay, they go a degree further; the devils believe and tremble. It's a plain case (sayes Cusanus) *diabolica est fides, credere & non amare*; that

that is no better then a devilish faith, that believes only, and does not also love. *Lucere novit Lucifer iste, ardere non novit*: that Lucifer knowes excellently what the light of knowledge is, but not what the flame of Love; & therefore is said to have his chair in the North. And for all that I perceive, it's generally our case in these Northern parts; if not, I could wish some would do me the favour to shew me such an one: as *Arrianus* said to the *Stoicks* of his time; You talk

*ideoque
cathedram
ponit in A-
quilone
(Petrus
Blesensis.)*

talk much; and glory in
 the profession of *Stoicism*
 but I beseech you do me
 the courtesie to shew me
 one that is a true *Stoick* in
 deed; shew me one that
 smiles upon the rack, that
 can look upon the grim
 visage of death without
 the least perturbation of
 spirit; *εὐρησάτε μοι, μὴ φθο-*
νήσῃτε ἰδεῖν θέαμα ὃ μέγας νῦν
ἔχει εἶδον; Gratifie my old
 eyes with such a lovely spe-
 ctacle as I never yet could
 behold. So shal I say to you
 (*Christians*) You talk much
 of Christ, and pretend to
 much

in much to the love of Christ,
 /m and it were pittie of your
 me life, if you should not love
 me Christ, but I pray you bleſs
 in my eyes with the ſight of
 that any one that loves Chriſt
 that indeed; ſhew me one that
 him is one ſpirit with Chriſt,
 out that loves thoſe things that
 of Chriſt loves, & hates thoſe
 things that Chriſt hateth;
 ſhew me one that dreſſeth
 himſelf at that ſpotleſſe
 Glaſſe of beauty, that puri-
 fieth himſelf even as he is
 pure, that draweth all the
 lines of his life according
 to that glorious Sampler of
 vertue

κρεῖττον
 ἡγούμεαι ὁ
 ὁ θεός δι-
 λει, ἢ ὁ ἐγώ.
 συνορμῶ,
 ἐξάγομαι,
 ἀπλῶς
 συνδέλω
 (Epiſte-
 tms.)

vertue and holinesse. Shew
 me but one such Christian
 as *Clemens Alexandrinus* de-
 scribes his *Gnostick*, ὅς ἐστι
 περισκέπτῃ εἰς τι λυσιτελὲς, lo
 who lives a pure holy life th
 merely out of pure love C
 to God, who will not vio-
 late the least divine law
 ἀπὸ μωρίας ὧν, though he
 might have the priviledge
 of impunity, nay καὶ τὰ πάν-
 μακάρων ἀγαθὰ προσλάβοι, to
 though he might upō that lo
 conditiō enjoy the joys of C
 the blessed above. Alas! or
 where shall we meet with C
 such a lovely object? But, ye
 if

ew if it be not so with you; if
 an you do not imitate Christ;
 de- for shame pretend not to
 s & the love of Christ: if you
 s, love him not, pretend not to
 ife the life, no, nor name of
 ve Christians. Πάντα δε τα κατὰ
 io- νόμαλα, καὶ ὁράγματα χαλαίσχυ-
 aw νοίτες, For shame (says Episte-
 he tus to his Stoicks) either live
 ge as Stoicks, or leave off the
 τῶν name of Stoicks. So shal I say
 oi, to you (Christians) either
 nat love Christ as becomes
 of Christiās, or els take not up-
 s! on you the glorious title of
 th Christians. Christians, and
 ut, yet not love Christ; what
 if a

ἐκ ἐνεργα-
αὶούνην τῆς
ὑποχρίσε-
ως, ἐν πίστη-
και ὁφθαλ-
τὰ τῶν
ἡρώων τὸ ὁ-
σώματα τῶν
θεῶν ἐ-
τόλμησεν.

ξένιον
ὀνομάζε-
μεν Δία,
καὶ μὴ γνῶ-
μεθα ὅτι
σκυθῶν
κακοζήτω-
τες.

φοιτῶν
πρὸς τὸν
θεῶν, μηδ'
ἔσθον δραχ-
μῆς μετὰ
δύναμι.

a prodigy were that! Who
can with patience see Apes
in the habit of Nobles?
(sayes *Lucianus*.) Who can
brook with the impuden-
cy of such Hypocrisie? To
see (sayes *Julianus* the Em-
perour) people pretend to
be adorers of Jupiter, Hos-
pitall Jupiter, and yet them-
selves in their actions
more inhumane and bar-
barous then the *Scythians*:
to see them flock into Ju-
piter's Temple, and to sacri-
fice to him, and think
τὸν Δία καλῶς θεραπεύειν, they
have done him such ho-
nour

nour and service as passeth ; when in the interim they grumble to part with one Farthing to relieve their poor neighbours want : what inconsistencies and incongruities are these ? ὅταν εἰς ταῦτα ἀπὸ δῶ, when I look upon them, παντελῶς ἀχανὲς γίνομαι, I cannot but be extremely amazed. And the truth is (says Plato) there cannot be any more extreme Injustice, then that any man should seem to be Just, and Pious, when he is not so indeed.

Rea-

ἐσχάτης
ἀδικίας δι-
καιον δο-
κοῦν μὴ ὄν-
τα (Plato.)

Reader, I know not how the case stands with thee : but if thou dost not love Christ sincerely, I shall wish thee to forbear the name of a Christian, either to lay claim to it, or any priviledges belonging to it. Ἡ φωτὸς ἢ πυρὸς κληρονομία (sayes Greg. Nazianzen;) None that loves not Light, but must be heir of Darknesse. And so you see here my Apostle wisheth such a black fate to all such, *If any man love not, &c.*

For the more clear illustration

Illustration of which words,
I shall discusse these two
Quæres. 1. What he
means by these ænigma-
ticall terms, *Anathema*,
Maran-atha. 2. Why he
lets fly such Thunder-
bolts against that man that
does not love the Lord
Jesus Christ.

1. Let him be *Anathema*,
what is that? It is a word
that is cloathed with Death,
or rather it is *lethalis arundo*,
an arrow that is steept in
the gall of Dragons, that
strikes with death where-
soever it lights. It is of
the

the same deadly rankling nature that קָרָק of old in the Synagogue, which (say the Jewish Doctors) was the second *species* of Excommunication, and much more dreadfull then the first, the נִדּוּי (*nidui*) separation or remotion *ad quatuor passus*, not suffering any man to come within four paces of him that was under that censure, which my Apostle expresseth by μὴ συναντιμίαν, not to entertain such persons with any civil familiar discourse, that they might

I Cor. 5.
11.

might be ashamed : but
 in his of *Anathema* is a de-
 gree higher, and a more
 was firefull kinde of Ex-
 x-communication amongst
 and them, and in which, for
 en the greater Solemnity of
 se- it, there were Curses out of
 ad the Law of *Moses*, and dire-
 ng full Execrations added to
 in it. It is a word that
 at exposeth to all kindes of
 re, dreads and deaths : as *Jo-*
 x- *sephus* observes of those
 whom the *Esseni* (a pure
 r- sect amongst the *Jewes*)
 i- cast out of their Congre-
 y- gation, *οι ἀξιοχρεοῖς ἀναπλή-*
 t- *μων*

οἰκίσις
πολλάκις
μόρω δι-
αφθείρη.

ἀνιάντως
ἐχούσα
(Apost.
Constit. 2.)

μασιν ἀλόντες, being taken in
some notorious sin; who
soever was thus cast out
cōmonly he came to some
fearfull death. And there-
fore the Primitive Church
used to put on mourning
habits, and to wail over
them that were to be ex-
communicated, ὡς νεκροῖς
πένθουσιν, as over them that
were dead (sayes Origen:
for so was the Apostoli-
call constitution (saye
Clemens;) Every one that is
irreclamable, ἀποπέμπεται
turn out of the Church
μετὰ λύπης καὶ πένθους with
grief

grief and mourning. And
 so my Apostle calls it in
 expresse terms *πενθεῖν* (1Cor.
 5.2.) to lament and mourn:
 and (2Cor. 12.21.) I am afraid
 least when I come, I shall be-
 wail many amongst you that
 have sinned and have not re-
 pent^d, that is (as that *ἄλγος*
θείων μυστηρίων ἐρμηνευτῆς does
 interpret it) I shall be
 forced to exercise severity
 among you, to inflict
 Censures on them. So
 that you see its no laugh-
 ing matter, as this pro-
 phane Age of ours makes
 it, that stands no * more
 in awe of this Aposto-
 B licall

Doctor
 Hammond.

* ὥστε θαλ-
 τον φοβη-
 θείη τις
 αὐτὸν ἕωλον
 θρυαλλί-
 δα, ἢ τὴν
 τῷ πανδα-
 μάτορος
 κεραυνῷ
 φλόγα
 (Lucian)

φοβεράτα-
τον φοβερών-
τάτων.

Exod. 22.
20.

licall Thunder, then of
the snuff of a Candle.
No? is it no more formi-
dable then so? is not
Death terrible? Why, this
Anathema, whensoever it
strikes, if it be not reverst
by thy repentance, it cuts
thee off as a sacrifice to
Vengeance. He that sa-
crificeth unto any god
save unto the Lord
ut *Anathema perditor*, or (as
the *Septuagint*) θανάτω ἐξο-
λοθρευθήσε), let him die the
death. Nay, it exposeth
thee not only to the Jawe
of Death, but also of Hell
and that spirit of hell tha
rangerth

rangeth up and down
 like a roaring Lion seek-
 ing whom he may de-
 vour. Let him be *Anathe-*
ma, let him be stript of all
 protections and blessings
 of all good Angels; nay,
 ὑπόδικος τῇ ἀπειληθείσῃ πλῆγῃ,
 let him be exposed not
 only to all the fiery darts
 and plagues of the Divine
 Fury, but to the black
 paws and fangs of that
 Infernall Spirit, whose sole
 employment it is (sayes
Macarius) nay delight and
 pleasure (sayes *Clemens*
Alexandrinus) to imbrew his
 hands in bloud, and to
 B 2 plunge

1 Pet. 5. 8.

γυμνός τῃ
 πείχῃ τῆς
 ὑπὸ τῶν
 ἀγίων
 δυνάμεων
 ἀσφαλείας
 (S. Basil.)

ἐν ᾧ ἔρ-
 ρον ἔχει
 τὸ τοιοῦτον
 εἶναι.
 (Macari-
 us Homil.)

(1 Cor.
5. 5.)

plunge all souls into the same gulf of damnation with himself. Let such an one be delivered up to Satan (sayes my Apostle.) If that be not a dreadfull sentence, that may shake every corner of thy heart, what is? An Excommunicat person? what object more ruthfull and calamitous? The very Heathens pointed at such an one that was excluded their Temples, as *Caput diis inferis sacrum*, a Wretch given up into the proper possession of the infernall Fiends; and looked upon him

him as such a malignant,
that if any should kill him,
he was not obnoxious to
judgement, because his
soul belonged to those spi-
rits below. And such (it
seems by the manner of
expression) did cursed
Cain take himself to be:
*Now am I cast out from the
presence of the Lord, and every
one that meets me, will mur-
der me.* And such a Wretch
is every one that does not
love the Lord *Jesus Christ*,
in my Apostles account,
Let him be *Anathema. Nec
amet, nec ametur ab ullo;* let
all mouths be opened a-
gainst

gainst him : the mouth of Heaven and Saints to curse him ; the mouth of Hell and Devils to devour him. So that (you see) that word is black and dreadful enough : and able (I should think) to fright the stoutest heart of them all.

2. But what is that other, *Maran-atha* ? You would little think by the interpretation thereof there should be so much Horrour in it, as there is. It is a word compounded of the *Syriack* and *Hebrew*; *Maran* signifies the Lord, & *Atha* signifies

signifies *venit*, is come, or, is coming : put them both together, The Lord is come, or The Lord is coming. Instruct me Oracles, what is the meaning of this? Some will have it to be a tacit rousing of his *Corinthians* out of their supine lethargy & prodigious forgetfulness of their duty to their Lord and Master: An allusion to Scholars in the absence of their Master playing the wantons; of a sudden one of them spying the master coming, gives the rest warning of

it, To your books, Scholars, the Master is coming: so the Apostle here, To your lesson of Love, *Corinthians*, *Maran-atha*, The Lord is coming. Others will have it to be a patheticall adjuring of them by the loving coming of the Lord, to reciprocate love to him again. Others will have it to be an Apostolicall exprobration: How? not love the Lord *Jesus Christ*? Why, this Lord came down from heaven out of mere love

Ὁ κοινὸς
δεσπότης
ἐστὶ τοσού-

τον καταβῆναι κατηξίωσι, καὶ ὑμεῖς ἀμαρτάνοντες ἐπιμένετε; (S. Chrysost.) *Dominus venit salutis; iste Dominum venientem non amat, adeo perfidus & ingratus?* (Pet. Mart.)

to

to save him , and yet is he
such a monster of ingra-
titude as not to love him ?
Fy upon him ; let a curse?
yea and let shame light
upon him. Which (I
confesse) I do rather em-
brace then any of the for-
mer interpretations : yet
there is another, which I
shall rather commend un-
to you then this also; which
sayes that the **A**pistle al-
ludes to the originall form
of Excommunication used
in the Church of the *Jewes*,
which they called *Sham-*
Atha , and was the highest
degree , and with which

B 5 (sayes

Dr. Ham-
mond.

Efay 9. 6.

Jude v. 14.

(sayes our learned Doctor) this *Maran-atha* is coincidental: For *Sham*, that is no other then *Shem*, our blessed Lord, whose name is Wonderfull, The Angel of the Covenant, in the midst of whom is my name (*Exod. 23. 21.*) and *Atha*, as here, is coming. And so *St. Jude* expressly tells, that it was the very Thunder-bolt that old *Enoch* shot at such like prodigious Monsters in his time, ἡλθε κύριος, *The Lord is coming with his holy myriads to execute judgement upon all that are ungodly, and to convince*

vince them of all their ungodly deeds and words. Nay, the word runs in the *præteritum tempus*, as this of my Apostle does; ἡλθε κύριος (sayes holy Enoch) *Marā-atha* (sayes S. Paul) the Lord is come: whereby is implied the Certainty of his glorious coming to the confusion of all such graceless wretches, so sure as if he were come already.

So you see the interpretations of these Riddles clear, as if they were wrote with the Sunne-beams.

And now let the Atheisticall

theisticall scoffer at the power of the Church take them home with him, and tell me, nay rather himself, whether this *ῥομφαία δις ἑσμός* two-edged Sword, may not make deep wounds and gashes in that carnall soul of his: If any man love not the Lord Jesus Christ, let him be *Anathema*, cursed from the presence of the Lord, let him not be thought worthy to come where the Lord hath to do, *Maran-atha*, a cursed wretch of that deplored hope, that the Church knows not what to do farther

farther with him, but is enforced to bind him over to answer that high indignity at that great generall day of Assizes, and to expose him to the dreadfull sentence of that Lord himself whom he hath so contemned, and incensed, who shall be Judge, and who, he may be sure, will pay him home; nay and that suddenly too, *Maranatha*, the Lord is coming to render vengeance and execute Judgement upon all such ungodly wretches as doe not love him. Which is the first *Quære*,
what

what is the meaning of those abstruse, obscure words, *Anathema, Maran-atha.*

Yet, before I can dismiss them, I shall beseech thee to fixe thy eye upon this glasse, and therein take an exact view of the ill-favourednesse and uglinesse of that man that does not love the Lord *Jesus* Christ. Thou seest the Apostle useth two words of diverse languages to expresse his horrid and wofull condition, Let him be *Anathema, Maran-atha*, as if he would have it ingraven on his

his fore-head in such characters , that all Nations, both *Jewes* and *Gentiles* , might read it running. The Observation is obvious , and evident, yet such, that (I should think) it should make the man to tremble.

There is no such cursed creature under the Sun, as that man that does not love the Lord *Jesus Christ*.

Rather then he shall escape , my Apostle here disciplines both Jew and Gentile to thunder out curses

τῶν οὖν
οὐκ εἶναι
τῶν οὖν
ἀπ' αὐτῆς.
(Psellus.)

ses against him in their own dialect. This is such a Truth, that the Devil himself, whose very propriety is lying, confest it, when by an holy man exorcized and conjured out of a poor man whom he had possessed; for being demanded his name, he answered, I am that *curfed creature* who am deprived of Love. I hope then no Christian will deny it; and if there be any such, I doubt not but to convince them ere I have done.

If any man love not the
Lord

Lord *Iesus* Christ, he must needs be accursed; First, because he cuts himself off from him that is the Fountain of all blessings here for the present; and secondly, because Christ will cut him off from all enjoyments of himself hereafter in the life of Glory.

1. Accursed he must be, because he flies off from him that is blessed God for ever; *à quo procul abesse est esse minus*, from whom the more that any man is at a distance, the lesse he is (a blinde man could say.)

And

πρόρω εἰ-
ναι ἡ τῶν,
(Plotinus.)

Matth. 6.
24.

And he that does not love
Christ, must needs be at a
great, nay an infinite di-
stance from him, because
he hates him. Hate him?
Horresco referens, I cannot
but tremble at the very
expression: it's a very sad,
yet infallible Truth, for so
himself hath said it; *κωλύει*, two Lords you can-
not serve, for you must
hate the one and love the
other. It is a plain case
(sayes *Cusanus*) two loves
cannot be equall, especial-
ly where there is no subor-
dination, but contrariety of
Objects (as in the present
case,

case, Christ and Mam-
 mon) and therefore he that
 loves the one must of ne-
 cessity hate the other, as
 being divided from that
 one which he loves. Does
 he so? does he hate Christ?
 then separated from Christ
 he must needs be: for as
 Love is of an uniting na-
 ture, so Hatred is of a divi-
 ding. Your sins have di-
 vided betwixt me and you
 (saith God, *Esay* 52.2.)
 Alas, alas, (sayes *Gregory*
Nazianzen) ἀλλοτρίωσις θεῷ
 ἢ ἀμαρτία, there is not the
 least sin that I hugg in my
 bosome, but it estrangeth
 and

and divorceth me from
 my God: especially that
 damnable *θεοσυγία* hatred of
 God, this must need
 estrange the soul from
 God, because it is of an
 heterogeneous nature from
 him; it is the very assimila-
 tion of the Devill
 who is therefore called Sa-
 tan, because he is an hater
 of God. Hatred is no other
 then the participation of
 the satanicall nature, and
 transforms the soul into
 Satan himself, if you'll be-
 lieve the Wise man; When
 the ungodly man curseth Sa-
 tan, *καταραὶ τὴν ψυχὴν αὐτοῦ*

Ecclus 21.
 27.

he curseth his own soul : as if
 they were μία ψυχὴ but one
 of soul ; as if there were not
 only an identity of nature,
 but of persons, for it is the
 Soul of the man, that is
 the Person of the man.
 And if Satan therefore ac-
 knowledge himself an ac-
 cursed creature, because
 deprived of this divine
 love; what think you, must
 not that man be also ac-
 cursed, who is of so near
 cognation to him, that if
 he curse him, he curseth
 his own soul : Πῶς φέρομεν
 τὸν θεὸν ἐνμύμενος ; (sayes
 Gregory Nazianzen.) What a
 cursed

*Animus
 cuiusq; is
 est quisque
 (Cicero.)*

ὁ νῦν τὴν
 ἁγίαν πνεύματος
 ἐμπα-
 νῶς τοῖς
 θεοῖς ἐχ-
 θραῖς
 (Ajax.)

curſed wretch muſt that
 man be that is ſeparated
 from the pure fountain of
 all bleſſings ; who is ha-
 ted by that God who is
 Love it ſelf ; nay, whoſe
 very Bleſſings are curſed
 by the God of Bleſſings !
 (Malachy 2.2.) What a cur-
 ſed wretch, that neither can
 nor dares pray to heaven
 for a bleſſing ; nay, whoſe
 very prayers are ſuch an
 Abomination to the Lord,
 that they pull down Cur-
 ſes in ſtead of Bleſſings !
 As the Philoſopher ſaid
 to the debauch't Marri-
 ners , praying in a great
 ſtorm;

that storm; Oh Wretches, hold
 your peace, lest we all be
 cast away, if the Gods per-
 ceive you to be sailing
 here. What a cursed wretch,
 of whom all the Creatures
 pursue, and rise up in arms
 to his ruine and confusi-
 on! Ὁωλοποιήσει τὴν κτίσιν,
 he armes the whole crea-
 tion, εἰς ἀμυναν ἐχθρῶν, for the
 revenge of his enemies; as
 an *Jonah* will tell you to his
 cost. God is pleased to
 send him to *Nineve*, and
 he forsooth, in a pettish
 humour, is hoysing up his
 sailes for *Tarsus*; and see
 what comes of it: The
 Windes

Σιγήτε, ἡ
 ὑμεῖς αἰ-
 σωνται ἐν-
 δάδε πλε-
 οντας.

(Wisd. 5.
 17.)

*Omne
rem uehere
poteſt na-
vis præter
fugitiuum.*

Windes and ſtorms riſe up
in a fury, and the Seas
ſwell with rage againſt
him; the ſhip, though of
that bulk that it could
carry any thing elſe, yet
cannot the fugitive Pro-
phet, but over-board he
muſt; and there is a Whale
ready to receive him into
her wide jawes, and there
he is intombed, ὡς περ ἐν
ζῶντι τύμβῳ, as it were in a
living Sepulchre, to let him
and all the world ſee, that
he that flies from the ever-
living God, flies to his
own death. And howſo-
ever that jugling ſpirit caſts
miſts

e upmists before their eyes ,
 Seas and fools them with a con-
 fiteit of pleasantness and
 n of deligh tn the wayes that
 ould are farthest off from the
 yestrictness and severity of
 Proholiness ; yet (sayes Greg.
 he Nazianzen) -- ἡ δ' ἄρα τῆτο
 half Ατρεκὲς , ὡς ἀλιτροῖς πλείη
 into ὁ δὲ ἐστὶ βαράθρων , it is a most
 heredivine truth, that the waies
 of wicked men are full of
 in shells : and I (sayes Plato)
 him if I were a Law-maker, I
 that would impose a severe pe-
 vernalty upon that man that
 his should say, that there are
 vso some men that are not
 casts so pious indeed as they
 mists C should

Ζημίαν γὰρ
 ὀλίγα μα-
 ρίστην ἐπι-
 τιθεῖν, ὅς
 φθίγγειτο
 ὡς εἰσὶ τι-
 νες αἰθρο-
 ποι ποτὲ
 πονηροὶ
 μὲν, ἡ δ' ὥς
 δὲ ζῶντες.

should be, but they live merrily. Soul, eat, drink and be merry (sayes the rich Farmer, *Luke 12. 19.*) But it was as great a mistake of the fool to think that such a soul could be merry, as it was that it could eat or drink. Soul, be merry? Foolish man, how can such a soul be merry, that is so taken up with the love & thoughts of earth, that is therefore so faine to wander abroad and busie it self about other objects, because its afraid to look homeward, and to behold its own ugly

ὁ πτωχὸς
πρὸς τὴν
ἀλλότριαν
(Blasphemy)

ugly self, *ὡς γέμισται πικρὰ-
δατῶν καὶ ὀνείρων*; how can such
a soul be merry, or take
joy in it self or any thing
else, that is divided from
him who is the pure foun-
tain of joy? Yet that's not
the worst of it neither,
but,

2. That man that does
not love the Lord Jesus
Christ, must needs be in a
cursed wofull condition,
because he shall be eter-
nally separated from his
blessed and blissefull pre-
sence. And so my Apostle
does assure us, *The Lord*
shall be revealed from heaven

*2 Theff. 1.
7, 8, 9.*

with his mighty Angels, and shall in flaming fire take vengeance on them that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord. No wonder he saith, they shall be eternally destroyed, who shall be eternally separated from him who is salvation it self. And that it shall be so, himself hath told it before-hand, his very sentence shall run, Depart from me, *κατηραμένοι* ye cursed, into everlasting fire prepared for the Devil and his Angels. Into fire, eternall fire?

Matth.
25.41.

fire? an heavie sentence this
 (sayes St. Chrysost.) yet no-
 thing so heavie as the for-
 mer part: *Depart from me?*
 this is dreadfull indeed;
 τὸ ῥῆμα τῆς γέννης χαλε-
 πώτερον, there's more horror
 contained in that word,
 then in all the fire and
 brimstone, and tortures
 of Hell; and its that *Pæna*
damni, that eternal loss of
 his blessed face, that makes
 Hell so terrible to the
 Saints. *Depart from me?*
 Lord (sayes Saint Peter)
whither shall we go but unto
thee? Thou hast the words of
eternal life, (John 6. 68.)

Διὰ τὸ το
 γὰρ τὴν γέ-
 ννην φο-
 βεῖται δεῖ,
 ὅτι διὰ τὸ
 πῦρ ὁκνή-
 νο, καὶ τὰς
 διηγετικὰς
 καλῶσας,
 ἀλλὰ διὰ
 τὸ ἐκείνη
 τῆς εὐνοί-
 ας ἐκσῆσαι.

C 3

Nay,

Nay, Thou art δ λόγος, that Word that is eternall life. And what death must surprize us, if we depart from Thee, who art Life it self ! What darkness, if we depart from Thee, who art Light it self ! Into what a cursed Hell must we be plunged, if we depart from Thee, who art Blessedness it self ? Depart from me : no wonder he adds, ye cursed . If such a departure from such a blessed presence be not a curse, I pray tell me, what is ? And see how this blessed Lord payes them home

home with their coyn: For
 did not those Wretches
 that did not love him, first
 bid him depart from
 them, and cry out, we will
 not that he should reign
 over us? would they part
 with one lust for his sake,
 that parted with heaven
 for theirs? nay, did they
 not so hate him, that they
 advanced their base lusts
 into his glorious Throne,
 and made them their
 Christ? For without doubt
 (sayes *Macarius*) whatso-
 ever it is that carries away
 the principall love of any
 mans heart, ἐκεῖνό ἐστιν αὐτοῦ

εἰς τὸ ὅ
 πρῶτον
 ἡ καρδία
 δέδοται, καὶ
 ὅπου ὁ πρῶτος
 μίαν ἔλκει
 ἐκεῖνο τὸ
 θεός.

ὁ θεός, that is that mans
 God. And if that be not
 a prodigious departure
 from him, what is? And
 if so, I must appeale to
 themselves, whether that
 his dismissive sentence, *De-
 part from me*, be not very
 proportionable and just.
 Oh what curse, what hell
 can be bad enough for that
 man that dethrones the
 Lord of Glory : nay, en-
 thrones in his stead Ava-
 rice, Ebriety, Envy, Pride,
 Luxury, nay the very spi-
 rit of Darkness ? And yet
 to see ὡς δεινὰ ἐκλυτῆσαι, how
 prodigiously mad impiety
 makes

makes its Idolaters : there is not one of a thousand of these cursed Wretches, but flatters himself with an hope that he shall hereafter be eternally blessed with the enjoyment of Christ in Glory. How? enjoy Christ in Glory, and yet so shamefully to renounce him, as not to love him? its impossible: as impossible as that himself should be forsworn. Dost thou not hear God himself swear the contrary, *I swear* in my wrath, *ἐὰν εἰσελεύσονται* if ever they enter into my rest. What then? Nay there is

Heb. 3. 11.

C 5 all:

all: but its such a dreadful *Aposiopesis*, as (I should think) should shake every vein of thy heart. As if he had said, if ever they come where I have to do, then say I am no God, I am perjured.

But suppose there had bin no such oath, I shall ask thee, First, with what modesty; Secondly, with what reason couldest thou expect to come into the presence of that Majesty? What impudence were it for such a soul, as black as hell, to dare to approach near such a resplendent bright.

brightnes? As *Mercurius* told
Charon (in *Lucian*) reque-
 sting him to shew him
Iupiters Palace above, How
 (sayes he) καὶ σέ, that
 such a Caitiffe as thou,
 whose conversation hath
 been altogether with black
 shades and impure ghosts,
 shouldest set thy foot in
 that pure Palace of Light?
 ὁ θεός ὅτι, what a disho-
 nour and derogation were
 that to the place? τίς συμφώ-
 νησις, what harmony is there
 (sayes my Apostle) betwixt
 Light and Darkness? There
 is such an absolute contra-
 riety and heterogeneous-
 ness

καὶ σέ τὸν
 αἰὲ τοῖς
 εἰδωλοῖς
 συνόντα,
 τῶν τῆ
 Διὸς βασι-
 λείων ὅτι
 καταπέφυ-
 γέναι

John 1. 5.

ness betwixt their natures, that they are incompatible and inconsistent (sayes *Proclus.*) πᾶν τὸ ἑτερότερον φωτός, ἐκποδὼν, whatsoever is of another and discrepant nature from light, must needs stand off at a great distance from it. And that *light shined in darkness* (sayes *St. Iohn of Christ*) and the darkness comprehended it not. Indeed it were strange if it had (sayes *Cusanus*) *ubi nulla basis lucis*, where there was not the least base or foundation for that light to fasten upon. And sure, as light cannot comprehend

hend darkness, so neither
can darkness comprehend
light. Μὴ πλανᾶσθε, Be not
deceived, (sayes my Apo-
stle) neither fornicatours, nor
idolaters, &c. shall ever in-
herit the Kingdome of God.
No (sayes an Heathen.)
but those that would
be immortally happy,
they must live holily and
justly.

There is no happinesse
of the Soul, but onely in its
immediate union with
God, as of the eye with
light, (sayes Plato;) no,
nor can the soul ever be
in a capacity of that happy
union

1 Cor. 6. 9.

τὸς ἀδ-
νάς εἶναι
βυλομένους,
δεῖ δικαί-
ως καὶ ὁ-
σίως ζῆν.
(Antithe-
nes.)

ἡ δὲ μὴ
ὁπρὸς τὴν
χωρὶς τοῦ
φιλίας καὶ
ὁμοιότη-
τος (Pro-
clms.)

union *ἁπλῆς ὁμοιότητι* Q, except it be first transformed into the same nature with the Deity, (sayes Proclus.) What thinkest thou? do not these Heathens speak reason? may they not put thee to the blush, thou wretch, who art so unlike to God, that thou hatest him who is Love it self, and all that is lovely; and yet with a shameless confidence lookest to enjoy the beatificall vision of him in Glory? How? and yet not love him? with what congruitie of reason canst thou think so? But, suppose

Suppose thou shouldest
 come to that glorious sight
 (which yet that it is im-
 possible, those blind men
 have told thee) it would
 be so farre from being any
 advantage of happiness
 unto thee, that it would be
 as * hideous and horrible
 as hell it self; thou wouldst
 so burst with very envy to
 see his infinit Glory, whom
 thou didst so hate: thy case
 would just be the same
 with ὀφθαλμὸς λυμῶν the soar
 eye gazing upon the Sun
 (as *Hierocles* instanceth)
 which is so far from being
 a comfort, that it proves a
 torment to it.

And

* *Quid*
pravismen-
tibus im-
precet: O-
pes, honores
ambient:
Et cum falsa
bona gra-
vi mole pa-
rauerint,
tunc vera
cognoscant
bona.
 (Boetius.)
 τὸ φῶς δὲ
 ὁμίχλης,
 πῦρ φαίνε-
 ται, (Julianus Imper-
 ator.)

-ἀλλ' ἀπ-
ελθὼν
ἐλθέτω,
ἀποστρέψας
τὸ ὄψος.

μηδὲν
πλανηθήσῃς,
ὅτι καὶ
ἀλλοίως κείσῃς,
ἢ ὅπως ποί-
ησαι θεὸς ὁ
πάντων
Δεσπότης.

And now, if thou hast any further maw to it, go and spit out all the virulencie thou canst, against the Lord Jesus, and let thy rapine and malice against his poore Members, and impious confounding of Heaven with Earth, things sacred with profane, proclaim to the world that thou hatest him: Yet, sayes *Diphilus*, *μη πλανηθῇς*, I must tell thee, thou foolest thyself, if ever thou thinkest to sneak away without vengeance and confusion. How is it possible? when the very presence of him, who

who to the Saints that
 look upon him with pure
 eyes is an infinite delecta-
 ble light, will be to thee, as
 the light of the Sun is to
 those that see it δι' ὀμίχλης,
 through a cloud, that is,
 ὥς ἐ καθαρῶς ὥς ἐ εἰλικρινῶς,
 neither purely nor clear-
 ly; it doth not seem φῶς
 καθαρὸν, ἀλλὰ πῦρ, a pure
 light, but fire (its an obser-
 vation of one of thy fel-
 low-haters of Christ.) & if
 thou wouldst know what
 fire, my Apostle tells thee
 to thy confusion, πῦρ κατ-
 ἀναλίσκον, a consuming fire.
 What thinkest thou now?
 canst

*Julianus
 Imperat.*

*Heb. 12.
 29.*

Matth. 6.
24.

canst thou conceit any
comfort in the approach
to such a presence? dost
thou not clearly see an in-
evitable necessitie of the
forlorn cursed condition
Oh (sayes our blessed Saver-
viour) *if the eye, which is*
the sole light of the body
if that be darkness, to what
purpose; how great is that dark-
ness! The application is no
easie, but withall verie
dreadfull: If the presence
of Christ, who is Life it
self, prove Death to thee
oh how great will the
death be! If the presence
of him, who is Happiness

any it self and Salvation it self,
oach prove a Torment to thee
do and Damnation, oh how
in great will thy torment and
th damnation be! If the pre-
on sence of him, who is the
Savery Joy and Bliss of
th Saints and Angels, prove a
ody Curse to thee, oh how
great and inconceivable
will thy curse be! And so
n you have the first *quere*,
ver what is the meaning of
en those abstruse tearms, *Ana-*
the *thema*, *Maran-atha*.

thec 2. Why this Apostle
th comes with these *Βολίδες*
en *καταπαύει*, direfull Thun-
derbolts, and lets them fly
abroad

I Cor. 4.
21.

*Generosa
est mens
hominis,
& facilius
ducitur
quam tra-
hi:ur.
(Seneca.)*

abroad against such wretches that anathematize themselves by that they are not loving our blessed Jesus? What? (saith he to these very Corinthians) *shall I come unto you with a rod, or rather in love, and in the spirit of meekness? How sweetly he recollects himself? and the truth is, there is no such loadstone to attract love as love, and no such ready way to win upon the noble mind of man, as the spirit of meekness; and without doubt there is nothing more symbolically and suitable to*

the Evangelicall spirit of
his Apostle. And it may
seem strange at the first
view, that such a *Barnabas*
(Son of Consolation)
whose sacred lines use to
flow with grace and peace,
should become such a
Boanerges, and come up-
on them with such ter-
rible Thunders, *Anathe-
ma, Maran-atha*. Yet if
thou please (whosoever
thou art, that art so un-
happy as not to love the
Lord Jesus Christ) with a
little patience to hear what
may be said, to shame thee
out of that hellish fury,
and

and to draw thee, nay, and enforce thee to return to the love of him, I shall appeal to thy self as a rational creature, whether *S. Paul* could do less then powre out these Execrations upon thee.

1. Do but seriously consider the condescensions of Christs wonderfull love to thee, and see if they will not put thee to the blush, if thou answer not his love with love. Secondly, Take but an exact view of the stupendious excellencies that shine in him, and tell me if they
may

nd may not draw *χάλκεον ἤτορ*
to the most iron heart : And
then, Thirdly, Do but
chew a while upon a
few principles of rea-
son, which I shall tell
thee, and which thou shalt
not deny, and then tell thy
self whether thou art not
enforced to love Christ, if
thou mean to love any
thing.

1. The condescensions
of Christs love to thee are
three.

1. Its a great condescen-
sion in him, that he will
touchsafe to give thee
leave to love him. That
such

such a Majestic that loves himself infinitely, because he is an infinite Lovelyness, nay (with reverence let me speak it) that cannot do more to himself then love himself; that he should vouchsafe the same priviledge and honour to Man; well mayest thou cry out with the Prophet Lord, what is man, that thou shouldest so honour him? An high condescension this, if thou beest think thy self what man is: the best of them all no such lovely piece, as to invite such a Majestic to be
speak

speak their love. Look up-
 on man with a spirituall
 eye, and there is no such
 leprous creature ; ἑλκεσι
 βρύων, from the soal of the
 foot to the crown of the
 head, there is nothing but
 Boyles and Botches, and
 putrifying Soares. ὄλϥ
 ϥολός : no Toad so odious
 and ugly as man, if he be
 lookt upon out of Christ :
 look upon him with a na-
 turall eye, and there is no
 such despicable and for-
 lorn creature . What is
 Man ? Ile tell you what
 (sayes Gregory Nazianz.)
 he is πνῆς ἐ χνῆς, a pile of
 D Dust

Dust and puff of Winde.

Nay, οκιάς ὄναρ ἀνθρώπου ,
(sayes Pindarus;) Man is a

dream of a shadow. Nay,

κατ' οὐρανὸν οκιά (sayes *Æschylus*) a shadow of smoke.

What is Man ? Why (sayes

the Prophet) every man is

altogether vanity. Nay, it

runs in the originall, e-

very man is every vanity :

imagine what vanitie you

will, Man is that; Man is

a mere comprehensive va-

nitie. Is he so ? then what

a condescent is this, that

such a glorious Majestie

should stoop to be loved

by such a poor Frog crawl-

ing

Pellis mor-
ticina, vas
putredinis,
fomestineæ,
cibus ver-
mis. (Petr.
Blesensis.)

ing out of the pool (as
S. Bernard terms him?) And
what a shame is it if thou
dost not love him, when
it is thy greatest honour
that thou maist love him.

The condescension will
appear greater yet, if thou
consider who is the great-
est gainer of the two, if
thou shouldest love him.
What (I hope) thou wilt
not imagine that Christ
wisheth thee to love him,
as if he were at any great
loss or distress if thou
love him not, or that he
getteth any thing by it if
thou love him : No, but

τέλειον
λέγεται ἐν,
ὃ μὴ ἐστὶν
ἔξω τὸ λα-
βεῖν, μηδ'
ἐν μόριον,
(Aristot.)

τὸ μὲν ἴδι-
ον ἀπὸσι-
μελαδεῖται
κῶς, μετὰ
χὼν ἐλ-
κὸς ἐτέρῃ
πρὸς βελ-
τίωσιν,
(Philo
Ind.)

all the gain and advantage will redound to thy self. To be sure, its impossible that any thing should be added to him, for he is Perfection it self, and nothing can be added to Perfection (sayes the Philosopher.) He is such a super-in-undant Fountain (sayes Philo) that he breakes out with the streams of his goodness upon all things, but receives nothing back again from any, πρὸς βελτίωσιν to better himself therewith. Nay, it were no less then Blasphemy to have any such

such conceit of the Deitie
 (sayes *Hierocles* :) ὅστις τιμᾷ
 whosoever thinks by ho-
 noring or loving God, that
 God is any way the better
 for it, he doth prodigi-
 ously forget himself, as if
 he were better then God
 himself. Alas (saith the
 Prophet) *My goodness reach-*
eth not unto Thee ; and, My
Prayer shall return into my
own bosome. Yea, and so
 shall all our other services
 whatsoever : If we love
 him, all the Advantage
 shall redound to our selves;
 if we do not love him, all
 the Loss will be our own,

ὅστις τιμᾷ
 τὸν θεόν
 ὡς προσ-
 δέομενον,
 λήληθεν
 ἑαυτὸν τῷ
 θεῷ κρείτ-
 τονα εἶναι.

all the mischievous and fatal consequents will light upon our own pate. And so, if thou be not wilfully blinde to thy own Ruine, thou maist perceive by that complaint of his (*Ierem. 2. 13.*) *They have forsaken me the fountain of living waters, and digged unto themselves broken cisterns that will hold no water . As if he had said, I do not complain as if this their revolt were any damage to my self ; for what is a living Spring the worse, if people will not draw water out of it ? but that which troubles me,*

me, is their own miscarriage and prodigious Folly; that they should forsake me, that so they may perish with thirst; that they should fly from me, that so they may fall headlong into the Devills mouth. It is a plain case, there is no such policy for a man, if he wish well to himself, and love himself, as to love God, *Amare Deum est amare seipsum*, (saith S. Augustine) to love God, is to love himself: as to hate God, is to hate himself. Oh, what a sweet, and lovely, and loving precept

is that, Thou shalt love the Lord thy God? *Illud jubet quod è re nostra maxime est*, he commands us to do that which makes most to our own advantage. It is out of pure love to us, that he would have us to love him : he doth it upon no other designe, but that upon our loving of him, he might crown us with blessings. So that (I should think) it were strange, if any man should now hum and haw, and be at a Quandary with himself, whether he should love Christ or no, if he doth

doth any thing wish well
to himself. Were not that
man a Monster, who be-
ing thirstie, should not
onely expect that drink
should be put into his
mouth, but be threatned,
nay hired to let it down
his throat? And yet such
is the love of this our bles-
sed Jesus. He is pleased to
present the cup of Love to
thee; and, rather then fail
of thy admittance thereof,
he intreats thee to pledge
him, nay, will hire thee to
it: *Si amabis, dabo cœlum;*
none shall out-vie me, or
bid more for it then my
D 5 self;

Psalm. 16.

self; I will give thee heaven, where are all *τεπνοντες*, deliciousnesses and delectabilities; and if that be not enough, I my self (who am the comprehension of all things desirable) will be thy Reward. Nay, rather then fail, if fair words and glorious promises will not prevail, he comes with an holy violence, (*Psalm 9. 12.*) *If a man will not turn,* (no *ho* with him, but will still go on in that his forward humour;) *he hath drawn his sword* (sayes the Prophet) as if like a passionate

lionate lover, he set the point at his breast, and will enforce him to love him. Nirembergius breaks out, *Quid mihi & tibi, O bone Iesu, ut me ames?* Blessed Jesus, what is my love worth, that thou shouldst use such violence for the procuring of it? For the most part, if we desire that any should love us, we make choice of such as are most lovely. Alas, *Ego horror & odium totius mundi;* I am such an horrid, odious & deformed monster, that all thy creatures rise up against me, and threaten my

my confusion . What a condescension is this, that thou selectest me for one of thy lovers, who deserve thy love less then the very Devils themselves ! And yet what sayes my Apostle ? If any man love not the Lord Jesus Christ . How ? If any man not love him, when its mans greatest honor that Christ vouchsafeth to give him leave to love him ; nay , when, if he do love him, Christ gains nothing by it, but all the advantage accrues to the man himself ? I will appeal now, if thi
be

be not a foule shame, and
if thou dost not deserve
this *Anathema, Maran-atha.*
Yet,

2. There is a greater
condescension then this.
He hath not onely conde-
scended to give us leave to
love him, but, rather then
fail of our love, he hath
made us capable of loving
him. The Philosopher
gave God thanks, that he
made him a Man and not
a Beast: and so must thou,
or else thou art worse then
a beast; and so well maist
thou, if thou wilt but take
a reflex view of the super-
eminent

ἡ μολὺνδς
ἀκαθάρ-
τοις νοή-
μασι, ῥυ-
παταῖς τε
πράξεσι.

ἔχεις τὴν
μέρῃ
ὀκείνῃ ὄν
σκυλῷ.
παγκάλῃς
πάγκα-
λον ἐκμα-
γῆτον, ἀρ-
χετύπου λε-
κκῆς ἰδέ-
ας ὁμο-
εικόμα
τυπωθέν.

eminent dignitie of thy Nature above the rest. Why Man (saith *Epicetus*) τί ἀσποεῖς σὺ τὴν εὐγένειαν; σὺ δ' ἀπ' αἰσῶμα εἰ τῷ θεῷ. if thou be- think thy self of thy naturall dignitie, its a great blemish and derogation to thy honour, if thou stoop to the love of any thing below the Deitie, whose very Image is stamp't upon thee. What a lovely character doth *Philo* give of Man? He is (saith he) the most lively and lovely *Idea* of the Archetypall Life and Beautie, the most amiable picture of the most amiable

able Deity. And indeed
(sayes Socrates) he is τῶν
ζώων θεοειδέστατον, the on-
ly Creature under the Sun
that is capable of religion,
of knowing and of loving
God ; none other but An-
gels are so. Which made
the Prophet break out in-
to admiration, *Lord, what*
is man, that thou shouldest so
honour him ? Thou hast made
him little lower (not many
degrees lower) then the
very Angels. Cast thy eye
upon thy self : dost thou
not see a most vivacious
will and sagacious under-
standing shining within
thee,

thee, as in those Angelicall Spirits? And why (thinkest thou) did he so condescend to bespangle thy soul with those glorious powers, why with that vigorous understanding; but that, as an Eagle, thou mightest soare up, and gaze upon that most bright and dazeling Sun of Glory? and why with that will, but, that upon that clear view of his resplendent Brightness, it might, as those Angels, be inflamed with love? Nay, not onely hath he imprest in thee a vertuall capabilitie of love; but

but see with what art he contrives to imprint an actuall capacitie of love : else why (I pray) doth he present thee with so many tokens of his love, but to win and gain thy love ? *The heavens declare the Glory of God*, (sayes the Kingly Prophet :) not onely the Glory of his Power, but also of his Love. What a glorious Love was that, to enlighten thee here below with Stars, as it were with so many radiant, glittering Diamonds ! *The heavens* ? I, and so doth every creature

*Diabolice
sunt Salama-
ndrae,
qui tantis
ignibus
non cale-
fiunt (Cu-
sanus.)*

ture under the Heavens,
proclaim the wonderfull
love of God to man. Look
where thou wilt, thou art
surrounded with flames of
his Love : *mirabile est si
non ardeas* (sayes *Cusanus*)
it were strange if thou
shouldst not be set on fire;
if not, sure thou must
needs be a diabolicall Sa-
lamander. Nay, why else,
but that he might enamour
thee on him, doth he send
thee so many Love-letters
transcribed by the Pro-
phets and Apostles, and
those speciall pledges of
his Love, the Sacraments
sealed

sealed with his own bloud?

Nay, why else doth he
send down his glorious
Spirit, that Architectoni-
call Chymist of Love; but,
that he might by his sa-
cred breath blow up those
dead cinders of thy affe-
ctions into sparkes, and
those sparkes into flames,
and those flames into per-
petuall burnings? Nay,
why else did this Jesus
himself, the bright Sun of
Love, come down from
his sphere of Glory, and
condescend to be shut up
in the dark lantern of our
flesh, but that he might
even

Ecclus
13. 15.

even burn and overcome thee with love of him, as he was with love of thee? Here is an enforcement upon thee ; Love him now thou must, otherwise thou art prodigiously un-naturall. Every creature loves that which is like it self : (the Wise man observeth that to be the very Law of Nature, which the very Brutes keep inviolable) and so will man, τῷ ὁμοίῳ προσκολληθήσεῃ, he will cleave to his like : and yet what sayes my Apostle ? *If any man love not the Lord Jesus Christ. How? not love him*

him that is so like him,
that he is cloathed with
the same nature with man?
No man hateth his own
flesh; and yet If any man
not love the Lord Jesus
Christ, who is flesh of his
flesh, and bone of his
bone? I'll appeal, whe-
ther such a man be not *op-*
probrium naturæ, a shame
and disgrace to nature. *A-*
macreon the Poet tells, how
there had been an hot
duell betwixt Love and
himself a long time: *Ἔ-*
ραλλ', ἐγὼ ἔφουρον, Love (saith
he) graped with me with
all the skill and strength
that

ὁ δὲ ἐλθὼν
τόξον
ἄρας καὶ
χευσεῖν
παρότρυν,
μάχη μὲν
πρυμνολοί-
τε· ἐγὼ
δὲ νόημα
ἔχων ἄβυ-
λον, ἔκ
ἐπείσθην.

that he had; but all that
would not do, he had too
tough a piece to encoun-
ter with: what doth he
then, but in a furie shoot
his arrowes thick and
threefold at my breast?
but all they were disap-
pointed by my prudent re-
treat and flight: At last
having thus emptied his
Quiver of all his store,
very slyly ἐαυτὸν ἐφῆκει,
he darted himself into my
heart, and then alas, what
could I do else but yield:
φέλω, φέλω φιλεῖν, ἔπειθ' με πρὸς
φιλεῖν· oh Love, thou hast
got the victorie, I may not,
I will

I will not resist thee any more. And (I pray thee) is it not thy case, and every mans ? How many vollies of his Arrowes did the Lord Jesus, that God who is Love it self, send after thee ? how many tokens of his Love ? and that in such a prodigall manner, that, as if he had emptied his Quiver, he cries out, *What could I have done more for my people then I have done ?* and at last, when all would not make any impression, see if he doth not shoot himself into our very humane nature;

ἔρως ὄρα
οἷα ποί-
ῃς, ὅς μιν
Δία πολυ-
μορφον
ἐπιδεικνύ-
εις, ἀλλά τ-
ῶν ἐς ὅ, τι
ἂν σὺ δο-
κῇ (Luci-
an.)

ture ; see if by the force of love he be not transform-
ed into a man. Ἐρως ὄρα, (as
Venus said to (*Cupid*) Love,
see what Miracles thou
doest, who hast power over
God himself, and canst
turn him into what shape
thou pleasest. And yet If
any man love not the Lord
Jesus Christ ? What, not
him that was so overcome
with love to man, that he
condescended to become
Man, and that to enforce
man to the love of him ?
If he will not love him as
God, he must love him
now, because he is become

Man

Man like himself : and yet
if any man not love him ?
Say now , whether that
man be not *filius mortis qui*
hoc fecerit, an heir of this
Apostolicall curse, and
death, which doth such an
unnaturall thing. Not love
him, who made him ca-
pable of love ; who, if he
had pleased , might have
made him a stock, or stone,
or brute, neither capable
nor sensible of love ? nay,
not him, who himself was
therefore pleased to be
made Man , that man
might be constrained to
love him, as being of one
E and

and the self-same nature with himself ? Not love him , who is not onely God, but Man ? nay, not him, who so loved man, that he hath wedded mans nature to his own divine, glorious Person ? nay, not him, who is the very Principle of all Love, and Love it self ? If this doth not speak the man a Monster, and set up an high aggravation against him, what will ? How, if any man not love him , without whom he cannot love himself, or any thing else ? For that (I hope) thou wilt
not

not deny, because himself
 hath asserted it; *χωρὶς ἐμοῦ ὁ
 δύνασθε ὁ δὲν, without me ye can
 do nothing.* He doth not say
 (saith St. Augustine,) *Sine
 me parum potestis*, without
 me ye can do but little; or,
 but *difficulter*, very hardly:
 no, but *nothing* at all, not
 so much as speak a good
 word, or think a good
 thought, (2 Cor. 3.5.) No,
 but whatsoever vertue or
 grace shineth in us, they
 are streams flowing onely
 from that fountain: *ἐκ τοῦ
 πληρώματος αὐτοῦ*, of his ful-
 ness we all receive, (John
 1. 16.) If thou invoke him

John 15.
 5.

πάντη δὲ
 Δίος κα-
 χρήμα δε-
 πάντες.

its but an echo of that voice of his first calling thee : If thou see him, it is not so much an aspecti-
on, as a respecti-
on, as a reflection. Just
as an Image in the Glass,
(sayes *Ficinus*) that is im-
printed there by the face
looking into it; that Image
does not look back upon
the Face, except the Face
first look forward upon
the Image : and in that the
Image does seem to see
the Face, its nothing else,
but that the Face does see
the Image. And so, if thou
love Christ, it is nothing
else but the reflection or
reful-

resultance of that beam of love, that was first trajected or darted from that pure fountain of Love. Its most certain, Love him thou canst not, no, nor any thing else, *nisi amore ipso prius inflammatus*, except that supreme wheel set that inferiour wheel of thine upon that motion. How is it possible that any man should *affectare extra charitatem*, love without love? love without him, that is the very principle of all Love? If thou canst not, I must now appeal, if thou be not a prodigie

in nature, if thou return hatred to him, who therefore made thee capable of love, that whatsoever thou lovest, might be in order to him. Were not that a monstrous Glasse, that should return a Frown for a Smile, and Ugliness for Beautie? And is not the same thy case, if thou return to the Lord Jesus Christ hatred for love? What, love any thing rather than him, without whose influx, neither could that thing be, nor couldest thy self love it? Nay, hate him, by whose
virtue

vertue thou lovest that,
 whatsoever it be, which
 ingendreth that hatred?
 How shamefully unna-
 turall is this? How doth
 every thing in nature cry
 out upon thee? For there
 is nothing but naturally
 returns to its originall
 Cause; and alwayes (sayes
Proclus) the revolution
 comes home to the devo-
 lution, the ascension to the
 first descension. *The rivers*
run to the Sea (sayes *Solo-*
mon, Eccles 1. 7.) why?
 because they first flowed
 from the Sea. The face in
 the glass looks back to the

αὐτὸ καὶ ὃ δὲ
 πρὸς τὸ
 ἐν τῷ ὅλῳ
 καὶ ἡ πρὸς
 τὸν πῦρ
 τοῦ ἐν-
 σπῶντος
 (Procl.)
 Aquæ in
 tantum as-
 cendunt, in
 quantum
 descendunt.

*Unaquaq;
res repetit
suam ori-
ginem
(Marf.
Ficinus)*

face looking on the glass. why ? because it borrows all its being, and grace and features from it. The sparks of fire ascend or fly upwards. why ? because they first came from above. The beams of the Sun rebound back to the Sun, why ? because they were streamed thence. Alwayes in nature there is a return of all things to their originall Cause. Why now, Love is a flame of Christs own kindling ; and whether should it ascend but to its own proper Sphere ? Love is a beam that was first

first shot from Christ the Sun of righteousness, and a stream that originally flowed out from that immense vast Ocean of all Graces; & whither should it retire or return but to him? And yet, If any man not love the Lord Jesus Christ? How? not love Him, who is the very pure fountain of Love? What a prodigious unnaturall wretch is that man? Let him say himself, whether my Apostle could do less then let fly his thundering Canons at him. Yet that is not all; But

E 5

3. There

*Lequimur,
& stupe-
mus, inde
non lace-
mus unde,
tamen elo-
qui non
valemus,
(St. Leo.)*

1 Iohn 4.
10.

3. There is a greater condescension of his Love to man yet. He hath not onely vouchsafed to give thee leave to love him, and to make thee capable of that love; but himself is the first that, what? ah, what am I about to say? that which though I cannot expresse, yet can I not be silent: himself is the first that condescends, what? to *love us first*. Nay, higher yet, (though that in the judgement of Saint *Iohn* be an high condescension) he condescends to sue to us for our love; nay, and

and sends Ambassadors to
agitate, nay, to intreat our
love. *We are Christs Am-
bassadors* (saith my Apostle)
as if God besought you by us;
we beseech you in Christs stead,
be ye reconciled unto God.
Canst thou hear this, and
thy heart not be moulten
into Love, at least not
strucken with Admirati-
on? Be ye reconciled unto
God? and, we beseech you?
nay, God by us beseecheth?
what condescensions are
these? One would think,
considering who began the
Quarell, thou shouldest
rather beseech him to be
recon-

2 Cor. 5.
20.

reconciled to thee, then that he should beseech thee to be reconciled unto him. Compare the Persons: He; who? God, an infinite Majestie, at whose presence the mountains tremble; Beseecheth, whō? Thee, a poor silly Flea, a Worm, *ψυχάριον νεκρὸν βασι-*
ζον, a little Soul carrying about thee a dead piece of flesh. Weigh the circumstance of Time: He beseecheth thee, when? when there is any thing of such Loveliness in thee that is worth the Beseeching? no, but when thou art wallowing

*Marcus
Imperat.*

lowing in the goare, when
(God knowes) there is no
such un-lovely and un-
fifty piece. A strange con-
descension this ; as if a
King should fall in love
with a poor leprous Da-
mosell, and send Amba-
sadors to woe and be-
seech her to entertain his
Majesties love. But now
consider the manner of
his beseeching thee, and
that must needs swallow
thee up into astonish-
ment . He beseecheth ,
how ? by writing thee
Love-Letters in his own
Bloud. He so passionately
loves

loves thee, that rather then fail, he will die to winne thy love. No fond wanton lover of them all (sayes Saint *Chrysostome*) though his brain be by the heat of love enfeavered to an high degree of frenzie, that is so all on fire with the love of his Mistress, as the Lord Iesus is with the love of thy Soul. He so loved thee, as that he exposed himself to thousands of Wounds, not onely made by Men, or Devils, but by the heavie hand of Divine Justice; and interposed his own sacred breast to receive,

ceive, so to stave them off
from thee. *Homines, quid*
miramini? Ah (Men) what
is it that ye can stand ama-
zed at, if you do not at
this, that God should so
affectionately love his crea-
ture? that, *Deus tantus tan-*
tillos, tantum, tam gratis; so
great a God should so
much love such little in-
considerable worms? Shew
me such another wonder
of love, if you can. That
condescension of *Iesus*,
(fayes *Niremburgius*) that
stupendious humbling of
himself to Death, and
emptying himself of Glo-
ry,

Quid mi-
ramini,
nisi stupe-
scitis, quod
Deus tam
aff. & uose
amet crea-
turas?
(Euseb.
Nirem-
berg.)
St. Bern.

Philip.
2. 7.

ry, was such a transcendent master-piece of Love, that, should any man have either imagined any such thing, or wished that so it might be, before himself was pleased to reveal that great secret, *The seed of the woman shall break the Serpents head ; preces blasphemie crederentur , votum sacrilega voluntas* , that thought of his had been blasphemy, and that with horrible sacrilege. What an impudence were it, if a Rebell justly sentenced by the Judge to tortures & death, should put up a Petition to

to the King, to lay down his life, and to suffer the penaltie of the Law for him ? what rude and prodigious Impudence were this ? And yet, such was the Love of our Redeemer, Jesus Christ, the King of Kings ; he humbles himself to Death, nay, the death of the Cross, the most ignominious and cursed kind of death, and that for us Men, who for our Rebellion were damned to eternall death ; nay, and that before we ever, what ? did make it our suit to his Majestie ; nay, and

and before we ever durst have thought of any such horrid request. It was a love unto death it self, and that is the strongest of-all Loves. Greater love then this (sayes my Apostle) can no man have, then to lay down his life for another : That is the Grand Love, without all doubt, and all compare ; that is the *charitas superlativa*, the greatest of all. And yet here is one circumstance that makes this superlative love of Christ to us Men , more then superlative : it was a love of anticipation ; such
a love,

a love, that not onely exceeds all imaginations and desires, but prevents all, which is the most kindly of all loves, the best kinde of love. And sure it must speak us the worst of all creatures, if we should not answer such a love as this, with love. If any man love not the Lord Jesus Christ? How? not love him, who so loved Man as to die for him, rather then Man should die the death? That were brutish. Brutish? nay, worse; for the most savage of Brutes love those that love them; the
very

Nimis durus est animus, qui si non impendere, nec rependere vult
(S. Aug.)

*Amant a.
mantes Les-
ones, amant
Tigres.
(S. Aug.)*

very Lions and Tigres do so. and yet, If any man not love the Lord Jesus Christ, who so loved man as to die for him ? that were devillish. Devillish ? nay, worse then devillish, (sayes *Nirembergius*) for there is not so great a tie or ingagement of love upon the Devils, as there is upon us Men ; the Lord Jesus did not die for them, but for us Men, and for our salvation, *eripere de faucibus*, to rescue us out of their furious jawes. If they hate him, they hate onely their Creatour ; but if any
of

of us men be so wretched,
we do not onely hate our
Creator, but our Redeemer,
we hate him that poured
out his own bloud to re-
deem us.

Say now, thou Mon-
ster, whether thou beest
not confounded with
shame, and whether my
Apostle could do less then
to thunder out his con-
founding *Anathema* against
thee. Which is my first
kind of Arguments, for the
shaming of thee out of
that thy peevish and more
then devillish humour;
viz, the condescensions of
Christs

Christs Love to us,

2. If thou beest not shamed, if thou please to take a view of those super-eminent Glories & Super-excellencies that shine in him, I shall challenge thee, if thou canst choose, do not love him.

But now (my sweet Jesu) how shall I be able to display the radiant beams of thy Glories, whose Intellect is cloathed, or rather clouded with Reason, and Reason with Phansie, and Phansie with Sense, which seeth nothing but shadowes and delusive dreams?

ὁ Ἰησοῦς
ὁ δὲν τὰ
νῆς, ἀλλ'
ἀλώμεθα.

dreams ? Alas, the bright-
ness of thy Glory dazels
me ; and the more bright
that shines , the more it
leaves me in darkness: nay,
and the more that my eye
is thus dazeled and dark-
ned , so much the more
clearly does it see thee : I
can never more fully see
thee, then when I see thus
much , that I cannot see
thee ; never till then do I
comprehend thee indeed,
but when I comprehend
that thou art altogether in-
comprehensible.

Reader, I beseech thee
help me out in admira-
tion.

γνῶσις
ὡφελείμ-
πων, (Di-
onyf. Arc-
op.)

ᾧτο μό-
νον καὶ ἀ-
ληπτον, ἢ
ἀκατα-
ληψία
(Damaf-
cen.)

Esay 9. 6.

καὶ ἀλη-
 θὺς ὑσιώ-
 σθη, καὶ ἀνῆλ-
 θ' ὑπὲρ θε-
 ος ἐχρη-
 μάτισε.
 ὁ πάντων
 καὶ ὧν
 καὶ ὁ τα-
 τον, ἐν τοῖς
 φυσικοῖς
 ἡμῶν ὑπερ-
 φυσῆς, ὅτι
 τοῖς καὶ
 ὑπὲρ ὑπερ-
 ὑσίου.
 τὸ θεοπα-
 τεῖν ὑπερ-
 ἀνω τῆ
 ὑδα.

tion. The Prophet sayes,
He shall be called wonderful;
 and so well he may, (sayes
Hierotheus :) For howso-
 ever that glorious Majesty
 condescended to be clad
 with the base rags of our
 flesh ; yet, which is the
 wonder of wonders, in
 the very naturals, which
 he borrowed from us, he
 was super-naturall, in our
 very essentialls, he was
 super-essentiall ; as his
 walking upon the Sea te-
 stifies, to the astonishment
 of all. No wonder he is
 stiled *Wonderful*, for indeed
 there is nothing spoken of
 him

him but speaks a Wonder.

That he should be born, who is Eternitie it self; be made Flesh, by whom not onely all Flesh, but all Principalities and Powers were made: nay, made of a woman; nay, and that a Virgin: this is such a Wonder, that the very Angels descend from Heaven to see a greater wonder below; nay, such, that God himself seemeth to wonder at it; *The Lord hath created a new thing upon earth, a Woman shall compass a Man. A new thing? why?*

F

is

ὁ ἀρχαῖος
ὁ παῖς, ὁ
ἀρχαῖος
(S. Chry.
lost.

Ier. 31. 22.

Esay 7.14

μὴ τὴν ἀν-
 ἀρσιν,
 παρδύσ-
 βουσαν
 φεῖ, (Ioan.
 Metrop.)

is that such a wonder ?
 Yes, and thy self shalt say,
 there was never any such,
 if once thou see what wo-
 man that is, and what that
 man. That woman is such
 a woman as is a Virgin
 (saith the Prophet *Esay*)
 such a woman as never
 knew man. You may
 think this strange, for so
 did that Blessed Virgin
 her self, when an Angel
 told her she should bring
 forth a Son; πῶς τῷτο, how
 can this be, seeing I know not
 a man? Very strange, a
 Mother, and yet never
 knew man; a Virgin, and
 yet

yet compass a man. And yet look upon that man that is compassed by her, it's infinitely more strange. It is no other then he that measures the waters with his span, and comprehends the heavens with his fist; it is he whom the heavens of heavens cannot comprehend (saith Solomon:) and that he who is incomprehensible, should be comprehended within the narrow womb of a Virgin, if this be not *ἡ ἀνέκδοτος* (saith Damascen) the onely new thing either under or above the Sun, what is? Never was

Nec alia mater decebat Deum nisi virgo, nec alius filius decebat virginem nisi Deus, (Petr. Blefens.)
Esay 40.
12.

μεγίστης
ἀπόδει-
ξιν συνά-
μως ἔχον-
τι συν-
δημασί-
αν ἐν αὐ-
τῷ παντί
σιν μέ-
γας (Basil)

there such a demonstra-
tion of the power of the
Deitie as this (saith Saint
Basil) that the lesser should
comprehend the greater,
that the Daughter should
conceive and bring forth
her Father, the Sheep her
Shepherd, the Creature
her Creatour: was there
ever such a wonder as
this?

And so not onely his
Birth, but his Death, how
wonderfull was it? which
gave such a deadly wound,
not onely to Death, in
token whereof many of
the dead arose out of their
Sepul-

Sepulchres ; but also to him that had the power of death, devested him of his power, threw him out of his Temples, silenced his Oracles. What a triumphant expression is that of my Apostle, (Coloss. 2. 15.) *Having spoyled Principalities and Powers, he made a shew of them openly, (as his captives) θριαμβεύσας triumphing over them ἐν αὐτῷ by the Cross.* It was such a rout, that Ignatius sayes, the Devil never since either hears or sees the Cross, but he is all in a shaking and trembling.

τρόπαιον
κατὰ δα-
μόνων,
ὅπερ ὁρῶν
φείσῃ, καὶ
ἀκύν
φοβῆθαι.

F 3

And

---νεκρῶν
 γὰρ ἀνα-
 στασις ἔ-
 σται, καὶ
 ζωῶν
 δρόμος ὡς
 ὧν, καὶ
 κῶπως
 ἀκούσῃ,
 καὶ ἰσχυροὶ
 βλέψουσ'
 λαλήσουσ'
 ἔλαλέ-
 οντες,
 (Sibylla.)

And then his whole Life, what was it else but *mira- culis fulgens*, a very Thea- tre of miracles ? What think you of giving eyes to the blind, life to the dead, hearing to the deaf, speech to the dumb ? He did such wonders, that *A- melius Platonius* crieth out, Sure God hath put on our humane nature, and there- in doth shew the world the Majestie of the Divine nature. And *Agbarus* King of *Edessa* (sayes *Eusebius*) wrote a letter to him, wherein he concludes, τὸ ἕτερον τῶν δυῶν, one of these two,

two, Either Thou art God,
or the Son of God, that
doest those things that I
hear of thee.

And yet, If any man love
not the Lord Jesus Christ?
How? not Him, whose
Birth, and Life, and Death,
and all Actions speak no-
thing but Wonders? Not
love Him that is so full of
such Excellencies, that the
very blind can descrie the
glories of the Deitie shi-
ning through the cloud of
our flesh which he assu-
med? Its impossible: thou
must either deny that,
* which the Devils durst

F 4 not,

ἢ ὅτι σὺ
εἶ ὁ Θεός,
καὶ κατὰ-
σκευὴ ἀπὸ
τῆς ὑψανῆς
ποιῆς, ἢ
ὑὸς Θεοῦ
ποιῶν
ταῦτα.

• Matth.
8. 29.
ἀνακηρύτ-
τοντες
τὴν Σεβ-
ομένην.
(S. Chry-
sost.)

not, his Divinitie ; or else thou must be ravished with love of him.

Or if that varietie of his Excellencies allure not, cast thy eye upon the variation of the glorious Resemblances which my Apostle here runs upon. *The Lord Jesus Christ*. What a divine *philtrum* and charm of love is wrapt up in every of these Titles, able to melt hearts of iron into love ?

The Lord, that speaks a soveraign Power. He is *Lord of all* (sayes Saint Peter :) yea , and so sayes every creature ; all stoop to

τὰ ῥήματα
τά γε παρ-
έχοντες τοῖς
ἀφωγμένοις
φωνὴν τι-
νά.

ἡ πνεῦμα

to the Sceptre of his Imperiall command; *Fire and hail, snow and vapours, depths and all dragons, winde and storm, all fulfilling his word,* (Psal. 148. 8.) nay, so the Angels above; Could I not now, if I would, command a legion of Angels? (saith he) nay, and the very Devils below; Lord, in thy Name the Devils are subject to us. He is a Lord of that Power, that he bears up all things: who if he should withdraw the influx of his Power but one moment, we should all instantly sink into our old Chaos

ὁ αὐτὸς
δαλασα,
καὶ πῆσαι,
καὶ πᾶσα
συνή, &c.
(Æchy-
lus).

Heb. 1.3.

F 5 again.

*Domine, si
vis ut re-
cedam à
te, da mihi
aliud Te,
alias non
recedam.*

again. It is good for me to cleave to the Lord (sayes David:) and he said wel in it (sayes S. August.) for if he cleave not to him, to himself he cannot. Lord, if thou wilt that I depart from thee, I must beseech thee to give me another Thee, otherwise I shall be very loath to depart from thee. And yet, If any man love him not: fly off in his love from him, who is a Lord of that power, that he can so easily, if his wrath be kindled, dismiss him into the lake of fire and brimstone? what desperate folly is that? But

But if his Power make
no impression in thee, see
what that other name
(*Christ*) will do. He is not
onely Lord, but *Christ*.
Which is a name (sayes the
Spouse) that breaths forth
nothing but Aromatick
odours and rich perfumes;
Thy Name is as an ointment
poured out, and therefore the
Virgins love thee : and, All
thy garments smell of Myrrh,
Aloes and Cassia (sayes King
David :) and, Thou art
anointed with the oyle of glad-
ness above thy fellows ; *Præ*
consortibus, & pro consorti-
bis, for thy fellows too,
that

Cant. 1. 2.

that it might drop upon all that breathe after the fragrant Sents thereof. Its this Christ, this Anointed, that perfumes all, not only our Persons, but our Prayers, and all other actions, and makes them odoriferous and acceptable to his Father. Its he onely that is the sole delight of all the Divine Senses: nothing delicious to his palat, but what is seasoned with the gall of his Son; nothing melodious to his ear, but what sounds with the name of this his eternall Word; nothing lovely

ly in his eye, but what is seen through this spotless glass of Beautie ; nothing pleasing to his smell, but what is sented with the rich odours of this his Christ or Anointed . *This is my beloved Son, ἐν ᾧ εὐδόκησα*, in whom I am well pleased, (Matth. 3. 17.) And yet, If any man love not the Lord Jesus Christ ? How ? not love him, without whom he cannot be lovely ? not love him, without whom he may not draw near to the presence of God, but must be struck with a javeline of death ?

If

If any man not love Christ, without whose sweet unctions, Hell it self exhales not a more odious, noysome stench, then every man must? What Vultures are such Wretches, *quibus etiam Alabastrum unguenti plenum putere videtur*; that are rather drawn with stinking carrions, then such precious sovereign Perfume?

Yet, if this will not allure thee, what thinkest thou of him as *Iesus*? which very word speaketh and breatheth forth nothing but love (sayes Saint Bernard) *Mel in ore, melos in au-*

re.)

re. Spell the letters, and
 there will resound in thine
 eares a Saviour. *O quam dul-*
ce nomen! what musick so
 ravishing? And yet, If any
 man not love the Lord Je-
 sus? How? not love him
 that is his Saviour, that
 hath not onely redeemed
 him from Hell, but pur-
 chased Heaven for him?
 It is impossible. What, I
 hope, thou art not so ab-
 horrent from nature, that
 thou wilt court thy own
 Death or Ruine, nay, or
 wish it; but rather wishest
 and lovest thy salvation.
 Dost thou so? and yet not
 love

ἡ δὲ ἀ-
 κων με-
 χερε (Ari-
 stot.)

love him who is the Author and finisher of all salvation? How can this be? Every man loves light; and yet, if any man not love the Sun, the fountain of light? no man but loves salvation; and yet, if any man love not Jesus, the fountain of salvation? What incongruities, nay, what impossibilities are these? Thou must either deny Jesus to be a Saviour, which would be little comfort to thee; or renounce all pretences to any love, or wishing well to thy self, which were very un-

unnaturall ; or else thou
 must love him. The love
 of thy Iesus will constrain
 thee to it, nay, the very
 love of thy self must. *Et*
ipsam animam (sayes Saint
 Bernard) I would hate my
 very soul, if it should not
 love my Iesus. Nay, *Ari-*
stodemus an Heathen, hear-
 ing Philosophers arguing
 the provident care of the
 gods, and love to man,
 cries out, Oh if I were assu-
 red of that, sure I would
 not so slight and vilipend
 them as I do. And yet, If
 any man, any Christian
 man, love not the Lord
 Iesus,

*Et ipsam
 animam
 odio habe-
 rem, si non
 diligeret
 meum Je-
 sum.*

*οἰνομιζοι-
 μα θύε
 ἀνθρώπων
 τι φρονι-
 ζειν, ἢ
 ἀν ἀμε-
 λοῖν αὐ-
 τῶν (apud
 Xenoph.)*

Iesus, such a loving God to man; that, rather then man should perish, came down from Heaven to save him? it cannot be. Oh man, how canst thou mind or think of any other love, when such a Iesus is to be loved? or if thou dost such a morall impossibilitie, how canst thou denie, (I appeal to thy self) my Apostles censures of *Anathema, Maran-atha*, to be very justly inflicted on thee? And yet, that is not all I have to say to thee; But,

3. Take along with thee

but

but three Principles which I shall tell thee, and sure they must convince thee, and evince thy love, and enforce thee to love the Lord Jesus Christ, if thou resolve to love any thing.

1. None can chuse, but every man must love that which is beautifull: this no Devill can deny. For indeed (sayes Plato) Love is not love, if it be not of that which is lovely. Love is nothing else *nisi pulchritudinis desiderium* (sayes Cusanus) but breathing after the enjoyment of Beautie: and (sayes Ficinus) * it acquiesceth

ἔρωτες ὅ
ἐκ ἑστὶν ἔ-
ρωτες, οἱ μὴ
πρὸς τὸ
καλόν,
(Plato)
* Amor
tanquam
ejus finem,
fruitionem
respicit
pulchritu-
dinis.
(Marf. Fi-
cinus.)

ceth in the enjoyment thereof as in its end. No man can properly love any thing but what is beautifull ; and what is so, none can chuse but must love it: and therefore it is called *καλόν*, because (sayes *Proclus*) it is so lovely, that it draweth all eyes to stupour and admiration of it ; as *Lucian* brings in young *Paris* so ravished at the sight of that fair *Helena*, that he thought he could not enjoy himself, though a Prince and Heire of famous *Troy*, nor could live, unless he enjoyed that Beautie. And no

ἡ εὐδοκία ἐστὶ
τὸ καλόν,
καὶ πάντα
ἐπιστρέφει
πρὸς αὐτόν,
καὶ κινεῖται
διὰ τὸ καλόν
καὶ οὐκ ἔστι
ἄλλος (Pro-
clus.)
ὥστε ἰδὼν
τῆς ὥρας
ἡ γυνὴ,
ὡς ἐκώσ-
το βίον
τοῦ ταύ-
της ἐστρη-
μίνω. (Lu-
cianus.)

Pin-

ent Pindarus sayes of the love-
 Noly Theoxenus, that he that
 e a-gazing upon that august
 au-and comely face of his, is
 one not surprized with amaze-
 it: ments, and inflamed with
 xg- loves and desires, he must
)it have an heart of Adamant
 eth or Brass.

ad- Beautie is of that force,
 ian that *ὀφθαλμοὺν ποιεῖ*, that it
 so transports all that look on
 of it, out of themselves, and
 ght rapt them with a divine
 m-furie (saith Proclus.) And
 nd there may be some reason
 y, for it (sayes another Phi-
 he losopher) for indeed it is
 nd no other then *divini luminis*
 in- *imago,*

*αἰτῖνας
 προσέπε
 μαρμαρι-
 ζήτους
 δρακοῖς,
 ὅς μὴ πό-
 θῳ κυμαί-
 νεῖ, ὡς
 ἀδάμαν-
 τος.*

*Marsilius
 Ficinus.*

imago, a very image of the divine light, *imo vultus*, of the divine countenance; and who can choose but must be ravished at any the least glimpse of the Deitie?

Why now, Christ is *ipsa essentialis pulchritudo*, Beautie it self, the very essentiall *Idea* and pure sampler of all beauties: he is that Beautie, that beautifies and bespangles all the severall spheres of the whole Universe, with all whatsoever gracefullnesses or comelinesses glitter in them; that adorneth the Angelicall mind

mind with its beautifull
order of *Ideas*; the rationally
soul with its golden chain
of Reasons; active Nature
with its varietie of seeds;
and the lowermost Orbe
of all, passive Matter, with
all its severall forms, that
you see the Lillie so cloa-
thed, that Solomon in all his
royaltie was nothing com-
parable to it. Οὕτως ἀμείνους
it is this absolute Beautie
that so cloathes that and
and all other things with
their amiable complexi-
ons and comely shapes,
(sayes *Cusanus*;) and they
all are nothing else then so
many

Matth. 6.
29.

many severall adumbrations of this one absolute Beautie, who is the comprehension of them all; as Unitie is the complication of all Numbers, and Number is nothing else then the explication of Unitie. In Number is all Proportion, in Proportion is all harmonieall Order, and therefore all the Beautie that results from that order and proportion, must needs be wrapt up in Unitie in a more eminent manner. He is such a Beautie, that the very Angels (sayes S. Peter)

ὅτι ὑμεῖς παρὰ φύσιν, are gree

die

1 Pet. 1.

12.

dy to peep into ; nay, such
a Beautie, that God him-
self proclaims from his
most excellent Glorie, that
he is ravished at the sight
of him ; *This is my beloved
Son in whom I am well plea-
sed.* And yet what sayes the
Apostle here ? If any man
love not the Lord Jesus
Christ. How ? any man
not love him that is such a
Beautie, that God himself
takes a wonderfull com-
placencie in him ? No
man, but loves what is
Beautifull : and yet, If any
man not love him who is
so Beautiful that he is Beau-
G tie

tie it self? Thou must either deny him to be such a Beautie, which Hell it self dares not; or point out some other that may be compared, and stand in competition with him; or else thou must be enforced to love him.

But is there any other indeed? No, thou art grossly deluded, if thou fancy any thing to be a real Beautie here below: it is merely (sayes Boethius) *imbecillitas oculorum*, the weakness of thy eyes that fools thee into that conceit: hadst thou but one pierce-

ing

ing eye, thou wouldst see
 that that, which thou ta-
 keſt to be ſuch a peerleſſ
 beautie, there were not vili-
 us *ſterquiliniū*, a more loath-
 ſome dung-hil then it. Nay,
Diana her ſelf (ſayes *Luci-*
an) *παρθένος ἕλω καλὴ*, that fa-
 mous Lady of Beautie, be-
 ing ſuddenly by *Actæon*
 ſpied naked, as ſhe was
 waſhing her ſelf in a bath,
 for fear leſt he ſhould tell
 tales abroad of her cleanli-
 neſſ, ſhe opens the mouths
 of his own hounds upon
 him to ſtop his. Alas,
 whatſoever Beautie thou
 meeteſt with here, it is no

φοβηθεῖσιν
 μὴ ἐξα-
 γορεύσῃ τὸ
 αἶμας αὐ-
 τῆς, ἡ παρ-
 ῖκεν αὐ-
 τῷ τὸς
 κύνας,

εἴ τις ἀν-
αιδῶς θε-
ᾷ σὴ ἀφα-
ρῇ τὴν
ὄψιν.
(apud Xe-
noph.)

τὸ νοητὸν
φῶς, τὸ
ἀρχέτυ-
πον πάν-
των, το-
σούτω τῷ
ὄρατῷ
λαμπρό-
τερόν τε
καὶ αὐτοφ-
λόστερον,
ὡς περ ἡ-
λιος σκό-
τους.

other then an exile sha-
dow of Beautie. The Sun
that is so resplendent, and
ὡς βαλλόντως χαλὸς, so ex-
cessively beautifull, that if
any man dare impudent-
ly gaze upon it, he indan-
gereth his eyes ; yet is it
but εἰκὼν καὶ σκιά (sayes Plato)
an image, nay, a shadow
of the Deitie. And that
intelligible, that Divine
Light which is the Arche-
type and Fountain of all,
(saith Philo) doth as far
exceed in lustre and bright-
ness that visible Light, that
so dazles our eyes, as that
Light doth Darkness it
self.

self. Nirembergius thinks the Spouse alludes to or implies some such thing, by that her expression, *I sought him whom my soul loveth, by night.* *Nox est respectu Domini splendor rerum venustarum*; all the beauties of Sunne, and Heavens, and Stars, and Angels, are but Night in respect of Christ; and were they all contracted into one Beautie, yet what were it compared with him? *turpis & obscura esset*, how obscure and unlovely would it appear? But, *si tantum umbra lucet, quantum lux ipsa*, if his very

shadows seem so bright
 and glorious in thy eye,
 oh how bright and glori-
 ous must the Fountain it
 self shine ? And yet what
 sayes the Apostle ? If any
 man love not the Lord
 Jesus Christ. Very strange:
 But without doubt, the rea-
 son is, because he is so im-
 merst and sunk into sense,
 and, like the Hedge-hog,
 (sayes *Clemens Alexandri-
 nus*) rowling altogether
 in flesh, that he is inclosed
 with, that he cannot rise
 up into the sublime specu-
 lation of spirituall Beau-
 ties, but entertains the same

ὡς περ ἐ-
 χῖνοι, σφαί-
 ρη δὲ οὐ
 λόμενοι,
 περὶ τοῦ
 μακαρίου
 καὶ ἀφ' ὧν
 τε θεῶν
 ποιῶντα,
 οἷα καὶ πε-
 ρὶ αὐτῶν
 δοξάζουσιν.

(if

(if not lower) imaginati-
ons of them, as he doth of
sensuall and carnall. Why
do we dote so fondly up-
on this world? (it was the
saying of an heathen wo-
man.) Why? ὅτι γίγνεται,
because it glitters with many
gaudie gaities: but it would
not so, had we but the least
insight into that other
above. Oh if once our eyes
were blest (saies Plato) with
the sight of Beautie it self;
and we did behold it in
its own puritie and com-
plexion, * as it is in it self;
not (as here) mixt and
stained with flesh and
G 4 bloud,

λυζέρω-
τες φανό-
μεθ' ὄν-
τες τέλει,
ὅτι γίγνεται
χρὶ γαῖαν
δι' ἀπην-
ερσύνην
τῷ ἄλλω
βίῳ.

* τὸ καλὸν
ὁμοειδές,
καθαρόν,
ἁμῶν,
μὴ ἀνά-
πλεων
σαρκῶν
τὸ καὶ χρο-
μάτων καὶ
ἄλλης
πολλῆς καὶ
φλυαρίας.

ὁ κατὰ-
 χρύσον τε
 καὶ ἐν ἡ τα
 καὶ τὸς κα-
 λὺς πα-
 ῖας λίξις
 οὐκ ἔστιν.

καὶ τοὺς
 αὐτὰς παρ-
 χεν ἑρ-
 τας.

καὶ οἱ δὲ
 τας, συμ-
 πορῶν τὴν
 ἐν δαί-
 διατρι-
 βὴν ἡ γή-
 σοντο.

bloud; and over-laid with
 cerussaes and paintings, and
 daubed with Apothecaries
 drugs; but in its own genu-
 ine hue and bright flame.
 what then? we would not
 then think that glistering
 Gold, and sparkling Dia-
 monds, or beauteous La-
 dies were it; and oh, how
 would the sight thereof
 inflame all with love that
 behold it? (saith he most
 divinely.) And you may
 well think so (saith *Her-
 mes*) whenas the very
 glimpse thereof hath so
 rapt some out of them-
 selves, that they never were
 them-

themselves again, till they came to the full enjoyment thereof. Come (sayes holy Monicha) *Volemus in Caelos, fideles volemus in Caelos*; come Christians, let us get us to our wings, and fly up to our blessed Jesus; *ut quid hic agimus*, what make we here below, when he is above? what joy can we take in his absence? And so holy Ignatius, ὁ ἐμὸς ἔρως ἐσταύρωται, my Love is crucified; and there is not in me any such fire as can take any pleasure in preying upon these car- rions and sordid pleasures below, but there is a pure

G 5

water

ὁ ἐμὸς ἔ-
ρως ἐσταύ-
ρω), καὶ
ἔστιν ὅν
ἐμοὶ τὸ
πῦρ τὸ
φιλόῦλον,
ἀλλ' ὅ-
σῳ ἀλ-
λόμενον
λέγει, θεῷ.
ἐν πρὸς
τὸν Σω-
τῆρα.

ὡραίων
τῶν θείων,
ἵνα τῷ
Ἰησοῦ Χρι-
στῷ ὁμνῶ-
μεν.

water leaping up & down
in me, and whispering
unto me, Up (*Ignatius*) get
thee up to thy Jesus. And
oh now (saith he) how I
long to be thrown into
the jaws of those Lions
which I hear roaring for
me! and if they will not
dispatch me the sooner,
καὶ ὀρεσιάσομαι, I will enforce
them to it by violence, that
so I may enjoy the sight of
my blessed Jesus. And yet,
If any man love not the
Lord Jesus Christ? what?
not love him that is such
a Beautie, that the Saints
with chearfullness run
through

through any kindes of deaths, so to have the sight of him? No man but loves that which is lovely: and yet, if any man not love him, who is so lovely, that he is loveliness it self? Thou must either deny him to be the Brightness of Glory, and so give my Apostle the Lie; or thou must be enforced to love him. O my heart (sayes *Niremburgius*) why doest thou not pluck thy self up by the very roote, after so great a Beautie? which is the first evi-
 ction.

Heb. i. 3.

*O cor me-
 um, quo-
 modo non
 te evellis
 post tan-
 tum deco-
 rem? (Ni-
 remberg.)*

2. No

2. No man can choofe, but he muſt love that which is good. This cannot be denied : for there is that naturall cognation betwixt man and goodneſs (ſayes Plato) that there is not any thing elſe which man loves , but what is good ; inſomuch that, if their hands or feet be ſo gangren'd that they ſeem naught, they are willing to have them cut off. That which is good, is not onely diffuſive of it ſelf, but attractive of all others, it drawes all by its genuine ſplendour, nay, ἀνασπᾶ, it drawes

ἐλὲν ἀλ-
λο ἐστὶν ἔ-
ρῳσιν
ἀνδρωποι
ἢ τῷ ἀγα-
θῷ. καὶ ἀν-
τῶν πόδας
καὶ χεῖρας
ἐδέλευσιν
ἀποτέμ-
νειν.

ἀνέλκει
πάντα καὶ
ἀνασπᾶ
ταῖς οἰ-
κείαις ἐλ-
λάμψεσιν
ὡς ἥλιος.

drawes by a kindly violence, as the Sun doth all eyes, to love and admiration (sayes *Proclus*). For as Truth is the adequate object of the Intellect, so is Goodness of the Will; and as the Intellect cannot properly understand any thing but what is true, so neither can the Will love any thing but what is good, and what is good, it cannot but love: if at any time it doth unhappily embrace that which is evill, it does not therefore embrace it because it is evill, but because

ὁ δὲ καὶ
καὶ ὅτι
καὶ ὅτι
ἐλπίσιν αὐ.
(*Arist.*)

*Non nisi
virtutis
sub um-
bra deci-
piunt vi-
tia. (Se-
neca)*

cause the Understanding being deluded does represent it under the notion of good; otherwise it is impossible that Vice should impose upon us, if it did not come in the habit of Vertue: if the Will decline good, it is because that good seemeth evill, and the very declining, good. Goodness hath such a sweet force upon the Will, that the very shadow of it enforceth the Will to court it, and to make love to it. And this (saith the *Platonist*) is the very reason, why both Beautie so allures

lures the Eye, and Harmonie so ravisheth the Eare: Beautie, because it is nothing else but a visible Goodness, for there is all the difference between them; Goodness is an inward Beautie, and Beautie is an outward Goodness, displaying to all eyes the loveliness that is shining within: and so, as Beautie is a visible Goodness, so is Harmonie *bonitas audibilis*, an audible Goodness; which therefore is so highly delightful, because of the huge complacencie and pleasure that the soul takes in

τὸ κρυ-
φίον αὐτῆς
ὀκφαί-
νον, καὶ
περλαμ-
ψάν τὸ
ἔρανον
αὐτῆς,
(Procl.)

in Goodness, wheresoever
 it meets with it, through
 what organs soever it is
 conveighed, then which
 (sayes *Marcus Antoninus*)
 ὁ δὲν συγγενέστερον, there is no-
 thing does more harmo-
 nize with its nature, or is
 more suitable and agree-
 able. Why now, Christ,
 as he is essentiall Beautie,
 so he is essentiall Good-
 ness: as the spotless glass
 of Beautie, so (sayes the
 Wise man) he is εἰκὼν τῆς
 ἀγαθότητος, the Image of the
 Divine Goodness; or (as
 Saint *Iohn* characterizeth
 him) ὁ λόγος, the very Idea
 and

Wisd. 7.
 26.

and Reason, or pure Sampler of all things, which are no other then contracted Images of that most absolute one. And if so, then you may irrefragably conclude (sayes Philo) that that ἀρχέτυπον, πρὸς ὃ πάντα ἀπεικονιζόμενα, that originall Sampler, whence all created beauties and goodnesses were so drawn out to the life, must needs be in himself infinitely more lovely and good. For no effect can possibly rise up to the dignitie of its primordiall cause : whatsoever vertue or excellencie

is

ἀνάγκη
ἵδ' ὁ παρ-
αρόμενον

τὸ φῶς κα-
ταδύσκει-
ται, (Pro-
clus.)

is shining in any subordi-
nate cause, must needs be
in the highest in a more
eminent and exuberant
manner preexistent ; nay,
and that so supereminently
(sayes *Ficinus*) that what
belongeth to those Effects,
cannot properly be attribu-
ted to their higher cause:
as to say Heat is hot, Wise-
dome is wise , Light is
lightsome , Goodness is
good ; what defective, nay,
and derogative predica-
tions are these ? Joy (sayes
the *Areopagite*) whereso-
ever it glanceth , it affects
with marvellous chearful-
ness .

ness ; yet we cannot properly say that Joy it self is affected with chearfulness, or is joyfull, but is so Joy as passeth all imagination. If there be any goodness in the Creature, how infinitely more must there be in the Creatour, so as exceeds all apprehensions ? Why callest thou me good ? (sayes Christ to him, that had a conceit that he was but a mere man.) Why callest thou me good (who lookest not upon me as God, as well as Man ?) There is none good but God. Good ? nay, God is

but loveth whatsoever hath
but the appearance or sha-
dow of Goodness, nay, and
cannot but love it ; and yet,
if any man not love him,
who is the very essence
and substance of Good-
ness, Goodness it self : it
cannot be . Thou must
either turn an *Arrian*, and
blasphemously denie his
Divinitie, which not one-
ly Angels have proclaim-
ed, but the very Star at his
birth, and the very stones,
rocks and monuments at
his death , and the very
windes roared out upon
the Sea , and Devils up-
on

on the Land ; or else thou must be enforced to love him. And were it not that sad experience speaketh the same that my Apostle here, I should think it an uucharitable censure and supposition, that there should be any such monstrous man, that loves not such a lovely God. Man? Very strange, that man, a rationall creature, whose very Reason will dispense with the love of nothing but what is good, and will tell him, he offers violence to his nature, if he do ; should yet forsake

Nemo adeo alienus à lege naturæ est, ut malum qua malum eligat.
(Senec.)

the

the very Principle and End
 of all good, and fall in love
 with mere *superficies* and
 shadowes thereof, and
 with foolish *Ixion* embrace
 an emptie Cloud in stead
 of bright *Iuno*. For so the
 verie Pagans shall tell thee;
 πάντα τὰ ἐρωμένα (saith *Ploti-*
nius) all these things that
 thou so doteest upon here,
 and all-to-begoddest, what
 are they but mortall, nay,
 and mortiferous, and sense-
 lesse loves of Idols, or
 livelesse Images? Nay,
 (saith *Plato*) whatsoever
 thou lookest upon here, is
 a mere Dream, and that
 man

δυνάμει καὶ
 βλαβερὰ,
 καὶ οὐδὲν
 ἔργον ἔχον-
 τας (*Plot.*)

ὅτι οὐκ ἔστιν
 οὐδὲν ὁμοίον
 ἐν τῷ κόσμῳ
 ὅρασμα
 (*Plato.*)

Δευρὶ μὲν,
ὡς διὰ
τῶν οὐ-
πνίων ἢ
ψυχῇ ἀ-
σπάζεσθαι
τέθηκε
τὸ κάλλι-
πον καὶ θεί-
οτατον,
(Plutarch)

man is onely awake that
seeth that he seeth nothing
else but Dreames. Δευρὶ μὲν
(saith Plutarch:) alas we
are here onely, τὸν θεὸν
ὄνειροπολῶντες, as those that
are surprized with dead
sleeps; and our soul do h
grasp and groap at that
which is divine and good
indeed, merely as in a
dream. And yet if any man
love not the Lord Jesus
Christ? not love him that
is the very Ideall Fountain
and reall Veritie of all that
is worth the loving, and in
his love prefer before him
onely verisimilitudes and
sha-

shadowes , fleeting sha-
 dower, nay, which there-
 fore (sayes Gregory Nazi-
 anzen) that divine Wise-
 dome out of an holy Po-
 licie made so fleeting and
 unstable, that we might
 not so foolishly fixe our
 love upon them? how ir-
 rationall is this? Cast a
 piece of bread to a dog
 (sayes Niremburgius) will
 he be so foolish as to leave
 the substance and fall up-
 on the shadow? For shame
 (sayes Saint Chrysostome)
 let not us rationall crea-
 tures be so mad as to run
 after that which flyeth
 H away

ἵνα τὸ ἐν
 τέτοις ἀ-
 στατον καὶ
 ἀνώμα-
 λον θεω-
 ρήσμετες,
 πρὸς τὸ
 μέλλον
 μεθωρμη-
 σώμεθα,
 (Greg.
 Naz.)

μὴ τοιαύ-
την ὑπο-
μένωμεν
ἔννοιαν,
μὴ φεύ-
γωμεν
τὰ μένον-
τα, καὶ μέ-
νωμεν τὰ
φεύγοντα,
(Chryf.)
τίς δια-
κρίσει τὰ
ὄντα καὶ
τὰ φανό-
μενα; τῶς
μὲν ἐφ' ἃ
πάντες ὁ
πρόφ. (Chryf.)
τίς σκό-
τος ὑπὸ τῷ
φωτός; τίς
ἰλὺν βύ-
θου καὶ ἀγ-
νὴν γῆν;
(Greg.
Naz.)

away from us, and to
fly away from him, who
remaineth one and the
same blessed God for e-
ver. For shame, shall we
never learn to distinguish
betwixt Light and Dark-
ness, Shadowes and Sub-
stance, Moments and E-
ternitie, Apparences and
Realitie? Why, man,
(saith Menander) εἰ θνητὸς
εἶ, θνητὰ καὶ φρονεῖ, if thou
be onely a mortall crea-
ture; and that soul of
thine shall expire as that
of the beasts, then go and
mind, and love onely such
as are like thy self: But

if thou be a divine creature, and hast such a soul as is immortall, then why dost thou not minde and love such things as are suitable to thy noble nature? If Goodness be the naturall object of thy Will, and the Will cannot love any thing else but what is good; for shame man, (sayes Saint Augustine,) let not thy affection so adhere to created Goodnesses, that thou neglect the Fountain, whence they were all derived. If these blurred lines so delight, why then should not

*cum aliqua
non amen-
tur nisi
quia bona
sunt, pude-
at iis in-
hærendo
non ami-
re bonum
Ipsam
unde bona
sunt.*

πάν τὸ
βέλτιστον
φαινόμε-
νον ἔστω
σὺ νόμος
ἀπαράβα-
τος (Epi-
ctet.)

He that is the pure Co-
pie of all : If such
streames , nay , dropps
please thee , why should
not He infinitely more ,
who is the infinite Foun-
tain of all : Thou must
give a reason why not ;
or else reason it self telleth
thee , thou must love him.
No man but naturally lo-
veth what is good, either
reall or apparent : *Iesus* is
Goodness it self. That is
the second Eviction :
one more , and I have
done.

3. None can choose ,
but must love his owne
perfection

perfection and happiness. This (I presume) thou wilt not denie ; for it is an inviolable Law of Nature (sayes Aristotle:) ἡ δὲ αἰὲς ἀκων μακάριος, Happiness carrieth the votes of all, even of the Wizzard Balaam himself. As that which we naturally breath after is good and beautiful, so it is perfect and happie. As good, so it is the originall Being of all things : as beautiful, so it is the Grace and Comeliness of all : as perfect, so it is the ultimate Center and Acquiescence of
H 3 all.

all. As it is good and beautifull, so it moveth and draweth all to the love of it : as it is perfect, so all things move and draw themselves towards it. As good and beautifull, so it is of an admirable attractive vertue : as perfect, so it is of a wondrous conversive and circulative Force ; it wheels about the severall Spheres of the Creatures, and reduceth them back to it self.

ὁπισθεπισ-
τικόν ἐστὶ
τῶν ὅλων,
εἰς ὁπι-
στροφὰς καὶ
συναλίσξας
τελειο-
εργεῖ,
(Procl.)

πάντα
μετέχον
ἐπιστροφῆς.

No created substance
but hath its revolution; and
always you shall see,
whither

whither their return tendeth, there is their Perfection, because their center where they can onely rest and terminate their motion. which is the reason, why heavie Elements descend, and light ascend, nay, and that in a direct Geometricall line, which yet is not their proper motion; for in their Spheres their motion is circular, the Fire above moveth circularly, and the Water below, and the Aire betwixt both, moveth circularly, and so would the Earth, if it

H 4 moved

mov'd, as *Copernicus* conceited; and yet all these in their motions and tendencies towards their centers move in a strait line, without the least circulation or fetching any compasse about; and why so, but that they may be the sooner at their homes, where onely they can rest, and their nature is perfected?

Why now Christ, as he is the essentiall Pulchritude, and essentiall Goodnesse of all; so he is the essentiall Perfection. In him dwelleth the
fulnesse

(Coloss.
2.9.)

fulnesse of the Godhead bodily, (sayes my Apostle;) and that Divinitie of that God-Man (sayes Dorotheus divinely) which the Jewes looked upon with such disdain, is such a fulnesse of Perfection, that it essentiateth all essences, it naturalizeth all natures, it perfectionates all perfections: it is perfect in things that are imperfect, it is full in things that are emptie, in things that are full, it is over-full. The *πρωτότοκος*, first-begotten of everie Creature (saith my Apostle again.)

H 5

Yet

τέλειος ὢν τοῖς ἀτελείς, πλήρης ὢν τοῖς ὀπίσιν, ὃ τοῖς πλήροσιν ὑπερπλήρης. (Coloss. 1.15.)

John 1.
14.

Yet, least that ye should damnably mistake him (as some Hereticks have done) you must understand, that he was not onely the first-begotten, but the *μονογενής* onely-begotten (sayes Saint Iohn) and so by consequence the first and last ; and therefore something more and above a Creature. What is the meaning then of that Riddle, The first-begotten of every Creature ? That is, as I conceive, It was he that was the originall Beautie and Perfection, whence all the

the Creatures got and derived whatsoever excellencies and perfections shine in them ; he the fair Copie, whence all these lines were transcribed. So *Clemens Alexandrinus* seemeth to allude. God the Father (when he was upon the glorious designe of framing the severall orders of the Creatures) was pleased to cast his eye upon his glorious Son, that eternall λόγος, or *Idea*, and infinite sampler of Perfections ; and according to that sampler before his eye did he draw them all out

ἀρχετύπω
χρῶμε-
ν ὁ αὐτὸς

(Psal. 104.
24.)

out in their severall lineaments and features and complexions. If you take this for a fancie, read that Text of the Prophet, and then tell me if a man would not think as if the Apostle did onely paraphrase upon him: *Oh how great are thy workes ! in wisdom hast thou made them all : (for so Christ is stiled, the wisdom of the Father) And the earth is full, τῆς κτίσεως αὐτῆς of thy Creatures.*

What can be more clear? Nay, you shall hear himself, (*Colossians 1. 16.*) with

with what elegancies does he exprels how Christ was that absolute lovely conception of the Father, and the complication of all created Perfections; and all had the reason and cause of their Being in that complacencie of the Father? ἐν αὐτῷ τὰ πάντα, καὶ δι' αὐτοῦ, καὶ εἰς αὐτόν, In him were all things created, things in Heaven, and things in Earth, things visible, and things invisible, &c. and all things were created by him, and for him, and he is before all: nay, and the *Areopagite* addeth, καὶ αὐτὸς τὸς

πάντα
ἀλάτως καὶ
συνειλημ-
μένως καὶ
ἐνιαίως.

ζωὴ πῶν
ζώντων,
&c.
(Dionys.
Ar.)

τὸς ἐνὶ πάντα, He himself
is All : All Perfections
absolutely, and All com-
prehensively, and All sin-
gularly ; what they are all
severally and distinctly, he
is singularly and μοναχῶς
alonely : ἀνακεφαλáιωσις πάν-
των, All are summed up
in him, κορυφῶσαι τὰ πάν-
τα, All in him are per-
fected : he is the Essence
of things essentiall, the
sense of things sentient,
the life of things living, the
intellect of things intel-
lectuall, the perfection of
things perfect, and then
are all things the more
perfect,

perfect, the nearer they come to him who is the Perfection of All; as the Elements reach to the higher degree of Life, being assumed into the vegetative nature of Plants, those Plants reach to the higher degree of Sense and Imagination, being assumed into the nature of Brutes, and those Brutes reach to Reason in Man, and Man to the highest degree of Grace and Glory in Christ, God-Man. And sure there is something more then is ordinarily imagined, in that expression of my Apostle,

Prov. 8.
22.

ἐκ τῆς ἀρχῆς
ἐξ ὧν ἀν-
τὶς οἱς ἔ-
γα μὲν τῶν,
possessed
me, wise-
dome,
(not ἐκ-
τίσθαι as
the Sept.)
the be-
ginning
of his pro-
ceedings
to his
works.

(Rom. 8.
21.)

postle, the very creation groans,
longing to be delivered from
their bondage of corruption,
(from such slavish subje-
ction to such a corrupt crea-
ture) εἰς τὴν ἐλευθερίαν, into the
glorious libertie of the Sons of
God. Never do they take
themselves to be at libertie
indeed, till man (who is
their glory, and in whom
is terminated their perfecti-
on) be advanced to that im-
mensitie & amplitude of li-
berty, that he is become one
with Christ the perfection
of All. And yet what sayes
my Apostle here? If any
man love not the Lord Je-
sus

us Christ. How ? not love
 him who is the perfection
 of man and all things ? No
 creatures, but to the utmost
 of their power, reach out
 themselves towards the
 participation of him, as far
 as their capacities will ex-
 tend ; and yet, if any man,
 who is the perfection of
 them all, and who can one-
 ly reach to him, not love
 him, not breathe after him ?
 No creature but *spirat aliquid*
Dei, aspirat Bonum, breathes
 forth something of God,
 and doth somewhat breath
 after God ; it strives by its
 restless motions and agita-
 tions,

*Omnis
 creatura
 colit &
 amat
 quandam
 beatitudi-
 nis & Dei
 statum,
 (Marfil.
 Ficinus.)*

tions, that what it is, it may
be well at least, if not better;
which, what is it else then
affectare Bonum, splendorem
Dei (sayes *Ficinus*) to affect
good, the brightness of the
Deitie, by which the Uni-
verse is beautified? And yet,
If any man not love the
Lord Jesus Christ? Man,
the Lord of all, onely of all
creatures degenerate? No
man but wisheth to be
happy and perfect: and yet,
If any man not love him
who is happiness it self, and
perfection it self? What sad
contradictions are these,
and how irrationall? What
thinkest

may thinkest thou now of it? Is
 it not reason that thou
 shouldst love the Lord Je-
 sus Christ? Art thou not
 enforced to it, when every
 thing in nature crieth out
 upon thee if thou do not?
 Thou must either shew
 some other object, that can
 perfectionate thy love, and
 ennoble it, or thou must
 renounce thy naturall rea-
 son, or else love him thou
 must: for that is ἀπαράβατος
 νόμος (sayes *Epicetus*) an in-
 violable law of reason, that
 whatsoever appeareth the
 best, that be loved best: and
 then (sayes another Hea-
 then)

τὸ φαινό-
 μενον
 βέλτιστον
 νόμος ἀ-
 παράβα-
 τος.

ὡς ὑδενδς
 μ. ἀγαθῶ
 ὄντος, ὃ ὑ-
 χὲ ποιῇ
 δίχαιον,
 σάφρονα,
 ἐλεύθερον
 (Marcus
 Imperat.)
 * οἱμαι γδ
 τῦτο κα-
 ταφανῆς
 παντὶ, ὅτι
 δὴ τῶ τοῖς
 θεοῖς ὁ-
 μοιότατον
 εὐδαιμο-
 νεῖ μάλ-
 λον, τῶν
 δὲ ἀνο-
 μοιότητος
 καὶ ἀλλο-
 τριότητος
 ἰσχυρμῆ-
 νων (Pro-
 clus.)

then) thou must know that
 that only may be esteemed
 best, which makes thy self
 best, that is, just, wise, free,
 holy : and without all
 doubt (saith a third,) that is a
 truth that is evident to eve-
 ry man ; what ? that what-
 soever it is that makes man
 happy, it must be some-
 thing that will assimilate
 him unto the Deitie, rather
 then what will make him
 un-godlike ; and that must
 needs make the man there-
 fore happy, because by that
 assimilation he riseth up
 into the highest perfection
 (sayes another Heathen;) as
 if

that if a liveless picture should
 ned be assumed and advanced
 self into the same vigorous de-
 ree, gree of liveliness and love-
 all liness, with that majestic
 is a which it resembleth.

ὡς εἰκὼν
 πρὸς τὸ
 ἀρχέτυπον
 (Plotinus)

ve. All this is reason, is it
 at- not? Now point me out,
 an or single out any one object
 e- here below, if thou canst,
 ate that will raise thee to that
 er divine perfection. I will tell
 m thee what one of these Hea-
 ft thens saith in this case; If
 re. the rationall soul stoop to
 at the love of these materiall
 up treasures, or brutish plea-
 on sures, it descendeth, and
 as debaseth it self infinitely,
 if and

καταστῆ
 ἢ ἡ ψυχὴ
 ἀλόγως
 προσλα-
 βῶσα ζώ-
 ας, (Plo-
 tin.)

τὸ ὅτι ἐν-
ταῦθα καὶ
ἐν ταῦτοις
ἐπιπτώσις
καὶ πλεονο-
μήσεις.

Transfor-
mat in
imagines
istarum
rerum quas
amamus,
(Raym.
de Sab.)

Nos. 9. 10.

and its an unhappie fracture
of her noble wings, and
precipitation of the soul .
If thou doubtest the mans
judgement, yet what can be
more infallible, when it is
the very nature of love, to
transform the soul into the
image of those things
which it loves? and there
is a Text that implieth so
much, They are become
ἐβδελυγμένοι, abominable like
those things which they
have loved. *Si terram amas,*
terra es; If (saith Saint Au-
gustine) thou lovest Earth,
thou art Earth; and so
whatsoever else. And if that
be

be not an embasing of the
soul, to degrade it, and
transform it into such low
elements of such inferiour
natures to it, what is? What
is it then that will beatifie
and elevate the soul into its
primordial state of perfecti-
on? Why (saith he) its a wise
recess and retreat of the soul
from all loves of, and affe-
ctionate converse with
these things below, and an
holy flight and retiring un-
to him onely, who is
onely.

Christian, dost thou hear
this without a blush? Lets
see now, what canst thou
pre-

ὁ δὲ ἐνδαι-
μων βίος
ἀπαλλα-
γὴ πᾶν
τῆς αἰ-
σθητικῆς
ἐνέργειας
καὶ τῶν
ἐν τῷ κόσμῳ
ἐκείνῳ
(Plotin.)

*Quicquid
minus Deo
mentē Dei
capacem
non im-
plet.*

(Bern.)

*Si aliud
præter De-
um habeo,
nec aliud
plene possi-
deo, nec
Deum.*

*Deus qui
non defi-
cit, solus
mibi suffi-
cit, (Eu-
seb. Ni-
remb.)*

*Et hoc a-
depto bea-
ta, quo
amisso mi-
sera fit
anima,
(S. Aug.)*

pretend to love that's worth
the while, besides Jesus
Christ? Whatsoever it is
that is less then a God, that
cannot possibly fill up the
vast chasms and immense
capacities of the soul; that's
sure: and if so, then take
joy in it it cannot, that's as
certain; no, nor can it be
said properly to enjoy it
(saith S. August.) for that
only can it enjoy, which
can terminate the restless
motions of its desires, and
which being once attained,
the soul is happy, & which
being lost, it is miserable
and wretched. And if there
be

be any thing else then the
 Lord Jesus; the loss where-
 of will undo you, then go
 and love it with all thy
 heart, and soul, & strength,
 and spare not. But say in
 sober sadness, is there any
 such indeed? There is lit-
 tle signe (saith Longinus)
 when it is the greatest ar-
 gument of a great mind, to
 look upon them with the
 eye of disdain and con-
 tempt, as poore, small no-
 things; and he instanceth in
 those things, which the
 world adores as the great
 gods; Riches, Honours,
 Principalities. If there be
 I any

ἔστιν ὁ
 παρὰ
 μέγα, ὅτι
 κατὰ
 νόον ὁ
 μέγα, ὅτι
 πλῆτος,
 ἀόρατος,
 πρᾶξι-
 δος (Lon-
 ginus.)

any thing that will satisfie the soul, it is more then Solomon could see, who had his eyes in his head, and could tell better then another, as having a full experiment of all. He cries out, *Vanitie of vanities*, (emptiness of emptinesses) and all things are *vanitie and vexation of spirit*.

Vexation of spirit, that they must needs be, because First, they are emptinesses : they can no more fill up the spirit or soul, then a drop of water can fill up the huge Ocean ; no more quench the natural desires of
the

the soul, then a little water
can the thirst of a man in-
flamed with a feaver : nay,
they are so far from that, as
that they inflame the more:
they vex them, as the Tick
vexeth the Oxe, or the In-
dian Gnats do the Lions,
which sitting on their eye-
browes, cause them to
scratch themselves blind.

ἀνὴρ προσ-
τιθέμενον
ὑπὸ τὴν ὀφ-
thalmὴν ἵση-
σιν, ἀλλ'
ἀναφλέ-
γει τὴν
ὀφθαλμὸν,
(Isid. Pe-
lus.)

Secondly, A vexation of
spirit they are, because they
delude the man, which no
man can endure, and put a
cheat upon him, promising
huge contentments and
pleasures, and when he hath
run through them all, he

ὁ δὲ τις δι-
λαί τὴν
ἐξαπα-
τάμενος,
(Aristo-
tus.)

findes no more satisfaction
in them, then *ἐν φαγῇ μύρον*,
an hungrie stomach doth
in the reaking fume of a
ladle, or dreaming of a
banquet. The spirit must
needs be vexed, to be thus
deluded and gull'd in its
expectation.

And thirdly, A vexation
of the soul they must needs
be, because they are of an
heterogeneous and extrin-
secall nature to this our spir-
ituall. It is a gross mistake
(saith *Platinus*) if thou takest
any of these material things
to be the good which thou
naturally seekest, or to be
thy

τῷ ὄντι
ἔστι τὸ
ἀγαθόν
ἡμῶν, ὃ δὲ
ζητούμεν,
ἔστι ἢν τὸ
ὄντως ἐρα-
μενον.

thy good indeed, or to be
loved by any but fools :
and if (sayes *Marcus Antoni-*
nus) thou be drawn to any
of their loves, thy motion
is violent, ὡς περ ἡ νευροσπασ-
σῶντα, as those Puppets
that are set on motion by
gins of iron or wire, that
are of another and extrin-
secall nature. That soul
that is moved by any other
principle then God, (who
onely can move it natu-
rally, because he onely is
that soveraign Good and
Truth wherein the Will
and Understanding can ac-
quiesce) is dragged by un-

τὸ μὴ δου-
νατὶν ἐπι-
εἶναι, ἀν-
δραπῶδες
καὶ ἡλίδιον
ἐστὶν ὁ
θεομα-
χῆντος.

naturall principles, and therefore by violence. No wonder then he calls it a vexation of spirit, that puts the soul to a most torturing violence, and turneth it out of its naturall bias. Nay, *Epictetus* will tell thee, that, as none but base and servile spirits wil desire things impossible; so, none but such as dare proudly to fight with God, will love any thing that is of a distant and strange nature from him. And yet, what saith the Apostle? If any man love not the Lord *Jesus Christ*. How? not love

ad him, such an incompara-
ble and comprehensive per-
fection, that all things else
are but mere emptie Vani-
ties and Nothingnesses ?
Not love him, that is that
absolute necessarie One ;
that is both the Principle,
and Middle, and End of all
Plurabilities, all the myri-
ads of all created Beings
and entities both in Heaven
and Earth ; that absolute
One, or Unitie, that is so
one, that he is all ; so that
if any man seek rest in any
thing else, he cannot possi-
bly find it, because he seeks
it not where it onely is,
he

*Qui habet
hoc unum,
habet unum
universa-
le.*

(Psal. 75.
5.)

ⲡⲉⲩⲥⲁⲣⲉ ⲛⲟⲩ
ⲁⲩⲓⲛⲁⲩⲓⲛⲁⲩⲓ
ⲛⲉⲱ,
(Plot.)

he seeks it not in one, but in another, and therefore otherwise then he should, and otherwhere then it is? What folly? what madness is this? For so the Prophet putteth them both together, *I said unto the fools, deal not so madly.* Here is the folly and madness of men: they runne after Riches, and Pleasures, and Honours, and run themselves out of breath in their hot pursuit after them; and the more they runne after them, the more they runne from him who is the veritie and realitie of them all.

all. Which is that frenzie,
that himself invitedh the
Angels to stand agast ar,
(Jer. 2. 13.) Be astonished
of Heavens ; They have for-
saken me the tountain of li-
ving Waters, and have digged
unto themselves Cisterns that
will hold no waters. As if
he had said, If there were
any other Fountain besides
my self, that could stay or
satisfie their thirst, I could
dispence with that their
revolt from me ; but now
that there is no other such
but my self, that they
should forsake me, and run
to the Creatures, that are
mere

mere emptinesſes, this is
that offendeth and aſto-
niſheth me. Ah wretched
and mad man (ſayes Cu-
ſanus) no man that ſeeketh
any thing, but pretendeth
to ſeek ſomething that is
good; and he that ſeeketh
good, and forſaketh God,
what doth he but run away
from that which he ſeek-
eth? And if this be thy
caſe, I cannot but wonder
at thee, nay, I hope thou
wilt now begin to wonder
at thy ſelf: to be ſure, thou
mayeſt not, canſt not any
more wonder at my Apo-
ſtle, for his *Anathema*, *Mi-*
ran-atha;

is ran-atha ; nor at me , if I
to dismiss thee with the say-
ed ing of an honest Philoso-
u-pher, Why pretendest thou
eth to live, if thou think much
eth to love him by whom thou
is livest ?

τί τινος ζῆς,
ὁ καλῶς
ζῆν ἔμε-
λει σοί;
(Dioge-
nes.)

FINIS.
